EX BIBLIOTHECA
Collegii St. F. Xaverii.

Sect 051
Lib H81
Vol 19-20 Cop 1
Acces 22810

SECT. B SHELF

WOODSTOCK LETTERS

VOL. XIX, No. 3.

NOTES FROM THE WEST.

(*Letter from Fr. Hughes.*)

ST. LOUIS, MO.

June 29, 1890.

Rev. Dear Father,

P. C.

The architectural monument of the St. Louis bridge spans the river Mississippi from the steep western slope, on which the traders of 1764 planted their city of Upper Louisiana, over to an island on the eastern side, which was known once by a tragic name, but is now incorporated in East St. Louis, and is joined thereto by a network of railroad causeways. Beyond East St. Louis a long stretch of Illinois bottom-lands is seen lying off to the bluffs, and high prairie; which come round in a circle from the river, far below the bridge, to the white cliffs of Alton some twenty miles above.

On the western bank, where the city of St. Louis stands, a curve of the land protrudes symmetrically with the receding outline to the east. Now, from a point five miles below the bridge to a point five miles above, the line of Grand Avenue runs, and, at the spot where the bridge spans the river, the avenue is about three miles back from the river front. It is just there, in what is the finest residence part of the town, that the new buildings of the St. Louis University stand.

The great bridge is on top a highway for vehicles, elec-

tric cars and passengers; underneath runs the double track of the railroad; and, beneath both, the packets of the Mississippi can steam up and down without lowering their smoke-stacks. This height of the bridge represents exactly the difference between Washington Avenue on the first plateau of the city, where the bridge abutments rest, and the levee below, on which the trappers and fur-dealers inaugurated the development of this, most central metropolis of the continent. It is true that Kansas, four hundred miles farther west, contains the geographical centre of the States. But, taking account of the waste lands lying beyond the 100th meridian, the merely mineral regions of the Rocky Mountains, it is quite likely that the social and commercial centre of the country will always fall much to the east of the geographical and ideal heart of the continent. At present, the centre of population in the States is a little to the west of Cincinnati. When it will have travelled onwards, three hundred miles further west to St. Louis, then probably the distribution of population in this vast country will have become complete.

Half a mile inwards from the bridge, and up Washington Avenue which is the most important artery of the present city, stood the old St. Louis University. Its last walls are now disappearing. Founded on the 2nd of November, 1829, it was the one educational institution in Louisiana, that is to say, in all the West from the Gulf of Mexico to British Columbia and the Pacific Ocean. The college was conspicuous in the eyes of the Government. It was honored with every literary franchise of rarest books. Soon after its foundation, the British Government honors it with a complete set of Statutes of the Realm, in about 100 huge folios; and with the Records of the Master of the Rolls besides. In an issue of the "Dublin Review" of about four years ago, you can find an account of the Vatican Library; and there you will see a large-type copy of the dedication to the said library, printed on every one of an identical set of volumes, which the British Government presents to His Holiness. The only difference between the two sets is that this of ours has inscribed, "Library of the St. Louis University," instead of "Vatican Library." Thus then it stands: purporting to be, as the title-page states, "Printed by command of His Majesty, King George III., in pursuance of an address of the House of Commons," each volume has printed on its inner fly-leaf, "This book is to be perpetually preserved in the Library of St. Louis University; C. D. Cooper, Sec. Com. Pub. Rec., March 1834." Daniel Webster on visiting the city must needs be taken out to the university

in the green district to the west of St. Louis; and he becomes an honorary member of its Philalethic Debating Society.

Time passed. Eastern men with their capital came and settled here. On the first ridge, half a mile beyond us, there grew up a Unitarian institution, called the Washington University. It would no doubt have been glad to assume the name of the city, if we had not preoccupied that appellation. It gathered into its board of directors much of the wealth, which was now accumulating in the rapidly developing town, a town no longer distinctively Catholic, if indeed that initial character ever lent much of a distinction to any of these frontier posts or forts. Witness Detroit. It would appear that the Church has a better chance, when she has entirely new ground to break up. At all events the preoccupation of the old bottle with the old wine has not always proved the best initial condition for the infusion of the new.

In thirty or forty years from its inauguration, this Washington University has developed into the departments of Arts, Philosophy, Physical Science, Engineering, Mining. The departments are carried on in the following schools, most of them separate buildings—the College, Polytechnic School, Fine Arts, Smith Academy, Mary Institute, Manual Training School, Law School, Shaw School of Botany. A casual observer may divine from the names, at what price these buildings have been secured—by stimulating the liberality of donors with the very honorary fee of christening the donations with the donors' names, and also, where feasible, giving them a place on the board of directors. Chiefly the gift of members placed on the board of direction, the property now held by the corporation amounts in total value to over $1,500,000. The buildings alone at less than cost come to $633,518 —some of them are plain enough, though all seem substantial. The investments yield an income for the current year, 1889–90, of $41,960; and the tuition fees alone for this year, $100,550. The number of students is in all 1309; which includes 376 young ladies of the Mary Institute, and such others as attend the Fine Arts' School. This last department is in the splendid museum building—you might call it mausoleum building—which has cost $131,876.

We were overshadowed by this institution. Strangers coming into town asked for the University: they meant the Washington University, which figured in every scientific attitude; gave the daily meridian time to the city, after we had declined to do that service, as too laborious for us to attend to; felt the pulse of the weather; and the like. Still,

on our part, that devotedness which characterizes all religious life, and is the main capital in all works of zeal, did not fail during these times to make itself felt in divers ways. It takes very little of what is extraordinary,—that *eximium opus* which according to St. Ignatius outweighs five hundred common things,—to assert itself, in the course of time, as the only and supreme thing. So, by the time the college was able to vacate its old ground, now become almost useless for our purposes, while extremely valuable for business interests, it was also ready to start with a new zest, and a new career before it, in its new location on Grand Avenue.

Here in the early part of this, its second year, the college reached the number of 435 students, a larger roll than ever before. The catalogue for the close of this scholastic year must show a still higher sum total. For the last nine years, it has been exclusively a day school, thus leaving us only one boarding college in the whole Province of Missouri, that of St. Mary's, Kansas. The distribution of students has been—52 in the Preparatory, nearly 100 in the Commercial classes, 60 in the higher Collegiate, and the rest in the Academic course. The Sodalities of the Blessed Virgin, which with the knowledge of our young Saints and devotion to them are taken to be a correct criterion of students' piety, as well as a nurse of vocations, contain in this college 60 members out of the upper division, and 80 out of the lower.

What has long been mooted, the resuming of a medical department, such as was formerly attached to us, is spoken of as nearer fulfilment than ever. A law department too is intended to complete the curriculum of the secular university. As to sacred studies, the new scholasticate has actually opened up the future long intended in that direction. Rev. Fr. Keller, of happy memory, prepared for this by adding to the library large invoices of selected works bought in Europe—over 1,000 valuable accessions in a couple of years. The position of this scholasticate is one of special convenience for such members of the hierarchy as may desire to avail themselves of our courses for the education of their clergy. Of this department I shall say a word later.

Now it is a coincidence with our present auspicious prospects, that on December the 23rd last, the directors of the Washington University "ordered the publication of a special report made by the President of the Board, as a presentation of the very pressing needs of the institution. They believe that the facts should be known widely, and that the institution should be sustained, not as the work of the few, but of the many. Absolutely free from all class, race, or

sectarian control, and by its charter to be so maintained, it appeals to all as a part of the necessary work of a large city," etc. The address is signed by the twelve directors, some of the most substantial men in town.

The interesting facts contained in the report are these. In 1885–6, there was a deficit of $37,212; in '86–7, $35,496; in '87–8, $33,782; in '88–9, $34,453; this year it will probably be $11,470. So that there is an accumulated debt of about $125,000. In the detailed account of this year's expenditures, the item of salaries for all departments is $125,896. Could anything show off better how the strength of the Church consists in the devoted lives of her religious orders, than such a sketch? Nor is it by way of throwing any aspersion on these salaried officials that the little item is referred to thus, in the last words of the report:—"The salaries paid to them are established at the lowest possible point—the reduction generously accepted some years ago in a period of financial distress never having been restored. I regard this restoration as one of our first duties, whenever our financial resources will admit of it. We have no right to ask their continued loyalty under conditions now prevailing." If by this appeal the directors cannot succeed in relieving the distress of the institution, then "there is no possible solution of the present condition than to begin at once, with fidelity to the trust, at any cost of humiliation to ourselves and the community, to cut down the scope of our work to a point at which its quality and character can be creditably maintained."

In suggesting the order to be observed in cutting down the branches, it is pleasant to note the president's candor—who by the way is not a member of the faculty. He says that the rule to be followed in the matter is that of financial importance. He candidly admits that this is just the inverse of true educational valuation. As an educational means, he considers Mining to come last, the Arts first. But, in the order of curtailing, we must take the Arts and Philosophy first, and leave Mining to the last!

This condition of things reminds us of the course and fate, which attended a Baptist university in Chicago, founded by Senator Douglas, but now dismantled, after being forfeited under a mortgage. A similar institution on the fine plateau between St. Paul and Minneapolis has been going, I believe, the same way. In the face of these and similar facts, the work of the Religious Orders shows itself transcendant, throwing into the scale as they do their lives and personal accomplishments, not on the side of expendi-

ture to be met by the endowment, but of the endowment and investment, to meet the other expenses.

In its old situation, the St. Louis University was overshadowed in more senses than one by the Washington University, which topped the first gentle slope, half a mile beyond us, back from the river. Another mile beyond this, the second ridge was surmounted by the fine church of the Pilgrim chimes, Congregational in denomination. Beyond that again, a little more than half a mile, our new college caps the third ridge, at a distance from the river front of about three miles. Its future cathedral-like church, placed at the corner of the boulevard and Grand Avenue, is as yet only in its basement stage, 16 feet high inside, 218 feet long, and about 120 wide in the transept. The steeple which is yet to surmount the church will be more conspicuous to city and country, than any edifice at present in the town. The actual pile of college buildings is among brick structures one of the most architecturally imposing of collegiate structures. Church and college alike have their front on Grand Avenue, 446 feet in all, of which 284 feet represent the college front alone. The depth of the collegiate main building is the same as that of the property on the two side avenues, 340 feet. At the parlor door, one can take in the full view of the double perspective inside, nearly 300 feet in one direction, and 340 in the other; and so on the three floors above, and in the basement, which rests on the same level as Grand Avenue beneath. In a deeper corridor still, called the duct, all the main pipes of the house, water, steam, gas, etc., are laid together, quite accessible and manageable.

This is what is finished, with a degree of lightsomeness, air, by means of corridors and porches, that must suit the most varied tastes and needs, of fathers and of the scholastics who are at their studies. About a fifth or sixth part of the entire structure, according to the plan, still remains to be added, a western extension along the side avenue, running backwards from the front, and parallel with the main extension already built. Here, according to the plan, the public hall is to be located. The library is already a completed fact in the portion which is finished.

The Library. While yet the library was in the large hall of the old college, it was referred to not unfrequently by outsiders, and by the other libraries in the city, as for instance the Mercantile, for works which they did not profess to contain. Thus men of the first prominence, lawyers, physicians and heterodox divines came requesting the favor of being allowed to consult works on our shelves; some-

times it was in the matter of classics. As the library hall stands in the new building, I do not suppose that any private library in the country can claim unqualified superiority over it. Columbia College is, no doubt, excellent, but not without a proviso. Our library is in a side extension, over the domestic chapel, and it is lighted on three sides, as well as by a general skylight above; enough of light therefore for consulting books, even under the lowest gallery, on the one side not lighted with windows. There are three gallery floors running all around, above the main floor. With only six alcoves so far placed in the galleries, the volumes numbering at present some 20,000 or more, on the shelves, do not as yet occupy the walls of the lower floor. This remains a free open reception floor; nor will it be less so, when adorned with the apparatus of learning—rather more so, and more elegant than before. While fulfilling, however, the requirements of an apartment for the most refined audience at a special lecture, or at a *conversazione*, it has none of the characters of a public theatre, such as is designed in the part of the structure not yet built. This point of the utility of a public hall derives much light from our experience elsewhere.

Public Hall, or theatre. The amount of service to be derived from such a hall may be inferred from the use of the new fine theatre of St. Francis Xavier's, New York, during the last seven weeks. Since May 15th as many as 11 public exhibitions of one kind or another have been given. Three times the "Captives" of Plautus, twice in Latin, once in English; again, the parochial schools once; and once the Preparatory department of the college, have appeared on the stage. Then four programmes of Closing Exercises were presented, by the two parochial schools, by the Preparatory, and the Grammar departments. Two other performances required an outside hall; one the Preparatory Cadet drill, which needed a smooth floor; the other the final college Commencement, at which only the speeches were delivered, the diplomas conferred, and the medals distributed. The other prizes had all been disposed of at the respective Closing Exercises, with their respective sympathetic audiences. The elegant college hall seats 1200; so that at the 11 performances there must have been over 10,000 in attendance. On the occasions when entrance was by pay tickets, much more was realized than went to defray incidental expenses.

Now, the larger a populous centre is, the greater seems to be the necessity of making an extensive acquaintance of

the right sort, and of keeping it up. The selection and distribution which I have instanced seems well adapted to the purpose. Then no comment is needed on the special advantages of distributing performances, and the practice thereof, among the different departments; of treating the respective admiring groups of friends to that which precisely interests themselves; of entertaining them on the college premises, and not merely helping to advertise an outside hall; of being equal in appointments, stage and scenery to the most advanced taste—an indispensable condition in these times; and at the same time covering all outlay, by means of the pay performances, with much to spare. No one could ever think of hiring a hall eleven times over, to carry out such a plan. This is the more interesting to note, when it is observed that the whole of St. Francis Xavier's hall as high as the top floor of the first gallery takes up the space and place of an underground cellar; and the rest of the noble theatre occupies only the basement level of the house, and a portion of the first floor. Being thus on the ground level, it is considered safe, and admits of egress on three, nay, on all four sides.

The system, thus exemplified, of pruning the college Commencement of undergraduate excrescences was illustrated at Fordham too, where under an awning on a delightful June day, the speeches were delivered, the diplomas and medals bestowed. Those who could not find seats indulged in the amenities of shady trees and the lawn at large; while the military band, which had taken so proud a part in the Cadet manœuvres of an hour or two before, sat placidly under an elm tree the while, and discoursed sweetness to the summer air.

The Scholasticate. Besides the small unfinished extension on the side avenue, Pine Street, where the theatre, boys' chapel, etc., are designed to be, there is yet another part unbuilt, but now in process of building—the scholasticate of the Western Province. It is a long projection, of no very wide proportions, covering one half of the rear line of the property, and parallel with the front. By the time the present course of scholastic philosophers has advanced to its third year, that is in twelve months from this, it is hoped with God's blessing that their entire building will be ready for all future purposes.

This suggests a bit of house history, and that of a kind not frequently indulged in by story-tellers—I mean the pedigree of the bricks, whereof the entire college is composed. In the years 1849–50, there was a scholasticate

maintained at the university. Our present Very Rev. Father General was a student there; Father Schumacher was Superior. In the following year, it was held at Florissant, the professors being chiefly the dispersed fathers of the German Province. Again eight years later, it was resumed by the Province of Missouri, in 1858–59–60. At this time it was located at a farm of ours in North St. Louis. Recently, this farm, after being used for a long time as a villa, has been in the market for sale. Among the sales made, or leases given, was that of a portion of it to a Catholic friend, who then undertook to smooth the high bluff away, by making brick of the clay. It is a river bluff, overlooking a bottom land. The clay all about St. Louis is well-known for giving the best red brick to be had in the country. Our lessee, not unversed in the ethereal art of making bricks, improved a special press of his own, so as to throw upon the clay in the mould a pressure, if I remember rightly, of 32 tons. Now this gentleman received the contract for our pile of college buildings. His brick, all of it being what is technically called "pressed brick," and the same that is exported to all parts of the country, is divided into three kinds. The very best, as being exclusively selected for face use, is $20 a thousand. Of this the Grand Avenue front is made. The other two kinds, equally solid, make up all the rest of the massive pile; and cement is used throughout. So to conclude my romance of the bricks, the fine pencilled walls, those gothic proportions architectural if ever a collegiate institute was so, are built of our own college hill; which besides leaving its name to College Avenue in the North part of the city, leaves its history bound up with the recollections of the old house, now no more down town, and resigns itself, when about to be no more, to go solid as brick into the walls of the new house and there it means to live.

To speak however not of the bricks, but of the living stones:—that conventual finish of chapel appointments and services, which we admire under religious roofs, has not only fitting surroundings here, in a house which seems of itself to invite such finish, but all the circumstances likewise that might be expected, in a point of regularity and retirement, to maintain it. In the rough and ready life of the apostolic ministry, there is often felt the need of a retreat behind, whence the savor of religious devotion may more frequently greet us, and quicken, while it refreshes us. One has felt it at Woodstock, where the calm surface of life covers such a depth of peaceful activity. The same, with accessory advantages open to many, may be expected of a well chosen

town-seat, entailing advantages active and passive with regard to the professorial body.

Lay Culture. Too much emphasis cannot be laid upon the potency for good of so much learning placed within reach of so much appreciation, as that which has greeted in former years even our highest philosophical and scientific efforts. There has been no exception to this in any quarter of the secular community of St. Louis. The rival university has expressed its appreciation; the Protestant ministry also, personally and otherwise; still more, men of political and even statesmanlike fame, besides the members of the professions. With considerable advantages then, there is no less need and room than ever before, or than anywhere else, of an active scientific and philosophical ministry here.

I have before me, on a postal card, the bulletin, for one month, of the Ethical Culture Society. This association is carrying on a propaganda of naturalism. It has the full use of the beautiful Art Museum, or Memorial Hall, which I mentioned before as part of the Washington University. The classic structure is called Memorial Hall, in memory of a young man, who came to an unhappy end—the son of the director who built it. Thus misery and prosperity alike find an occasion of putting themselves at the world's devotion. Well—this Culture Society advertises for the four Sundays of the month, at 11 A. M. the treatment of the following subjects:—"An old religion that is ever new," "The Christ that is to be," "The Christ idea in Art," "The old religion in the 19th century." On the Wednesday evenings, the reading room of the Art Museum is announced as open to the Emerson Club. On a Thursday in the month, a "normal class" treats its winter subject, "Life of Jesus for the Young." The public is cordially welcomed to all the exercises. Besides that, workmen's clubs are being addressed in South St. Louis by some of the best men of the coterie. And so on with the rest of the propaganda of naturalism, the Young Men's Christian Association, etc.—And what have we against all this? The lives of our men, now as heretofore. And God seems to pay more in grace for them, than the world can command with all its money.

Our Situation. Short of having a park in front, or a river to flow round or beneath us, our position is as favorable as a city can afford. Our house stands at a curve on Grand Avenue, commanding a view both ways, a mile or so northward along the avenue, to the Redemptorist "Rock Church," and a couple of miles southward over the railroad valley

and viaduct, and up to Compton Hill with its reservoir, in South-west St. Louis. A system of boulevards to the west of Grand Avenue begins at the corner of our church, running to Forest Park, on the next ridge two miles behind us, and then returning not far from us on the other side. In fact, the street which comes from the Park to our other, the college, corner is quite equal to a boulevard; and, breaking off just there, it starts anew from the very front of the building; which thus, facing one of the finest residence roads of the city, looks down it and up to the next ridge in front of us, about a mile away.

The situation, is, I trust, indicative of our future, bounding the view and satisfying the needs of all the secular education in the city; affording in its scholasticate such an arena for those philosophical and theological studies, as so many bishops have desiderated, and as more than one at present are endeavoring, they tell us, to obtain for themselves in another part of the country. It is an extensive site in the midst of most elegant suburban residences, of all that refined and cultured ease, which whatever else may be said of it, is certainly a suitable setting for education of a high order; and it has behind it Forest Park, with thousands of acres of woodland, lakes, and finished walks and swards. Thence, as we can see from our higher windows, the land rises a little more till it reaches the watershed at Normandy, where the waters dividing, either come down the nearer slope to the Mississippi, or flowing gently down the farther slope, through typical meadows of the fertile West, wander through the alluvial valley of Florissant into the Missouri. This is the country on that tongue of land which, about fifteen miles broad here, protrudes to the junction of the two mighty rivers.

I had intended to give the requisite finish to the picture, by speaking of our relations with the poor, and of the great floating population of men, with whom we had so much to do in the old location; also of the German church which we left behind us there, and the colored congregation and church which are no longer in the college neighborhood; of the Young Men's Sodality, and the Marquette Club. Others can describe these with more minuteness. For want of room I must be content to leave the present sketch as it is.

FR. JAMES MARY CHRYSOSTOM BOUCHARD.

A SKETCH OF HIS LIFE AND LABORS.

(*Concluded.*)

But California with the neighboring States, was the field to cultivate which divine Providence had destined Father Bouchard. Rev. Fr. F. Sopranis, Visitor of the North-American Provinces and Missions of our Society, anxious to secure able and zealous laborers for this new vineyard but recently thrown open to the zeal and charity of our fathers, invited Fr. Bouchard to volunteer his services and consecrate his life and talents to the pious task of evangelizing this vast territory. The good father, though strongly attached to the land of his birth and to the province in which he was inscribed, was not loath to accept the invitation. His response was: "Behold, here am I, send me." He was soon ready, and, taking passage on the "Champion" with Fr. Boudreaux and Fr. E. Young, to whom he was deeply attached in the bonds of friendship and to whose acts of charity and kindness he often refers in his journal, on the 22d of July 1861, he "bade a final farewell to the great Emporium of the Western States, to friends and to all that was dear to him" and steamed with a heart full of forebodings and misgivings towards the shores of the Golden State.

This was Fr. Bouchard's first long voyage on the mighty ocean, and, though much amused and distracted by the newness and variety of the scenery around, his heart, so sensitive and so easily impressed, was not proof against the inroads of sadness and dejection. He often turned a longing eye to the shores he had left behind and to the friends, from whom he had parted; nor could he wholly suppress the sighs within his bosom nor restrain the tears which streamed from his eyes. With a soul full of regrets and fears he often wished he had never quitted the land he loved so deeply and undertaken such an eventful journey. "How gladly, he wrote in his diary, would I go back to Kansas." He was far from anticipating the hearty welcome with which California would greet him, the favors and blessings which

awaited him from old superiors and fresh friends, the large, ready, fertile field that lay open to his zeal, the numerous works of charity and piety of which he would be the promotor, the consolations he would impart to a multitude of aching hearts, the laurels he would gather and lay at the feet of the Society of Jesus, the many wandering souls he would bring back into the fold of the Church. With a sad and despondent heart he wrote in his journal these words "I fear my going to California is too much like Jonas' fleeing from Nineveh." The monotony of the long voyage, the roughness of the stormy sea, the burning heat of the day, the drenching tropical showers, the nausea of sea-sickness, the obnoxious presence of rude and bigoted Yankees added to his grief. But by prayer he nerved himself to face bravely all dangers and discomfort, that he might be worthy of the vocation to which he had been called.

On the 16th of Aug. 1861, the Champion steamed through the Golden Gate and Fr. Bouchard gladly landed in San Francisco. The fathers of St. Ignatius College, on Market street, met him with open arms and with them he took up his quarters. The incipient college was a small, modest, wooden structure of limited proportions and the rickety church had sitting accommodations for about two hundred worshippers. Here Fr. Bouchard began his apostolic labors, to which he devoted himself with unsparing zeal and ever-increasing love for twenty-eight long years, years which were crowned with success beyond expectation. Here he preached his first sermon on the pacific coast and soon the little church was filled to its utmost capacity with a multitude of attentive listeners charmed by the sound of his silvery voice, by the power of his nervous eloquence, by the pleasantness of his address, by the lucidity of his explanations and by the vigor of his stringent logic. Devotion to the Sacred Heart of our Saviour and to the Blessed Virgin Mary, were favorite topics with Fr. Bouchard. To his ever active zeal are due the institution of the Altar Society and of the two sodalities, one for ladies and the other for gentlemen. Of these, he was, for many years, the much beloved director, and he spared no pains or toils in the exercise of his zeal in order to promote among the members the fervor of Christian piety, the frequenting the sacraments, the union of fraternal charity, and the exercise of the works of mercy. The most prominent gentlemen of the city hurried to enlist themselves under the banner of the Blessed Virgin Mary, and, braving all human respect, prided to show themselves

on every occasion the true servants of the Church and the fervent children of our Heavenly Mother.

Soon the frame church of St. Ignatius became too small to contain the crowds anxious to gather around the pulpit of the new orator of the Golden City. The superiors resolved to build the new college on the same lot, destining for the present, its capacious hall for the purpose of the divine service. The people were glad and lent a willing hand to the undertaking. On the 11th April 1867, the corner stone was laid in the presence of a vast multitude of people. Soon Fr. Buchard occupied the new pulpit, attracting around it an immense crowd of pious worshippers ever greedy to catch the sound of his vigorous voice and open their hearts to the touching appeals of his eloquence. They were never tired of listening to his instructions, how long soever they might chance to be; and, returning home, they always felt their minds filled with new wisdom and their hearts urged on to sublimer virtues. This was always the case, when their cherished orator, descending from the heights of a more vigorous and thundering eloquence would address them in a familiar and plain style. His eloquence was never more charming, more soothing, more heart-penetrating. Then every soul was moved by his word and every heart felt the spell of his irresistible appeals. Thus he became the favorite orator of the city, the popular instructor of the faithful, the powerful defender of Christian truth. And it cannot be denied, that to him and to his successful efforts, are due, in great part, that popularity and favor which the fathers enjoy in the City of San Francisco, even to the present day, and rendered St. Ignatius Church the favorite resort of the pious people of the metropolis of the Pacific. This success, it is true, caused umbrage in some quarters; jealousy sharpened her shafts against him and the fathers, whose ministrations were eagerly sought. A bitter opposition was carried on in secret. It soon burst out into open conflict. The parish served by the fathers was suppressed, its spoils allotted to successful adversaries, the ministrations of our operarii hampered; but the works of zeal and charity, of piety and edification continued uninterrupted. Better times dawned and the fervent orator lived to see peace restored, the influence of the fathers on the increase, and the people of the city and neighboring towns flocking to their church and seeking their ministrations.

The fame, which Fr. Bouchard won by his priestly labors in the city, soon caused him to be invited to extend his sphere of usefulness to other portions of the Lord's vineyard on this coast. Though his services were often in demand

he joyfully complied with such invitations. Wheresoever souls were to be reclaimed, the Church's calumniators silenced and the glory of God promoted, Fr. Bouchard, like a brave and unwearied soldier of Christ and son of the Society, was sure to be. Indeed he was indefatigable. The number of missions he preached, in small towns and large cities, to numerous or thin congregations, is beyond our reckoning. He was fond of lecturing too and applications to lecture came to him from all quarters. He lectured now for the benefit of newly built churches burdened with a load of undebtedness; now for convent schools and colleges, to enable poor sisters to contribute their share of taxation to the inexorable tax-collector, for the privilege of imparting gratuitously a moral and religious education to poor children, now for the relief of abandoned orphans, or famished cities or destitute populations. Wheresoever charity needed a zealous advocate to plead her cause and to touch men's hearts and reach their purses—Fr. Bouchard's voice was not silent. In his lectures always diligently and studiously prepared and digested, a variety and multiplicity of interesting and vital subjects, are masterly and lucidly treated. His audience always understood what he meant to say and what he did say.

The last twelve years of his laborious life were mostly spent abroad in unrelenting missionary work. His stay in the college was but of short duration, to take a little rest for the body, to recruit in spirit, in order that he might be better fitted to renew his apostolic labors. His missionary excursions extended far and wide. Upper and lower California, Idaho and Montana, Nevada and Oregon, Washington Territory and British Columbia—all in turn, received his apostolic visitation and yielded a rich harvest of conversions, people rushing to listen to his eloquence, clear, earnest, convincing, by which he expounded Catholic doctrines, or defended the Catholic Church, rebuked the vices of men, and frightened sinners with threats of the eternal punishments. And he was amply rewarded for his labors; for many were the souls which he reclaimed from a wayward life; many the wavering minds which he confirmed in their faith; many the hearts which he incited to deeds of Christian perfection; many the stray sheep which he brought back to the fold of the Church. One cannot travel through the towns and villages of California and the neighboring states, without hearing the fame of Fr. Bouchard's unwearied zeal and the blessings invoked upon his cherished name. Thus a San Francisco weekly is justified in writing of him the following words: "No priest

in California ever labored more zealously or more successfully to spread God's faith among those outside the fold, to confirm in the faith the young and the unexperienced, or to bring back to God, like so many prodigal penitents, the erring children of the Church, who had strayed away from their heavenly Father's mansion."

It is to be regretted that he has kept no journal or record of his missionary labors and of the result of his fruitful preaching. It may be that in future times, the rectors, in whose parishes he toiled for God, Church and souls, may be able to furnish us with some information, which may prove equally interesting and edifying. At present, much to our regret, and of course to the disappointment of our readers, we are compelled to refrain from entering into details. This we confidently affirm, that his earnest, burning, eloquent words, never failed to start a revival of Catholic spirit much to the joy of the Church, much to the chagrin of her Protestant adversaries. Apart from his preaching from the pulpit, in his familiar intercourse with the people at large, his conversation possessed a charm quite peculiar to him, full as it always was of sympathy and good-humor; of modesty and courteousness; of candor and simplicity. The sensibility of his heart appeared in his eyes and on his lips. He never dismissed man or woman, but with kind words of consolation and encouragement. Indeed, he was no personarum acceptor. The high and the low, the rich and the poor, the young and the old, the cripple and disfigured as well as the hale and comely were sure to be greeted with a hearty welcome. He always was at home, familiar and pleasant either amidst the rags of indigence or in the richly carpeted halls of opulence. He equally discussed dogma with the theologian and explained catechism with the ignorant. He was all to all. Nor was he even guilty of dismissing from his presence the poor and distressed to make room for the wealthy and influential. His manners were pleasant, agreeable, respectful without regard to rank or fortune, and no one ever went away from him with a downcast look or a heavy heart. Whenever it was in his power to do good, his hands were ever open. Whenever his own poverty hindered him, then he was lavish of the sympathy of his heart. But if ever strangers or brothers in religion paid him the tribute of a kind act, their kindness was engraved on his memory, and the benefit conferred was never forgotten. "Humble as a recluse," writes the editor of the "Monitor," he received the rough-handed miner with the same pleasing smile of genuine affection which he gave to the millionaire. His kindly heart was ever ready to

sympathize with sorrow or suffering; his influence was ever at the command of others where the cause of christian charity could be advanced. And those who applied to him for counsel came from his presence refreshed by the sweet and soothing words which fell upon their seared hearts like cooling streams upon the parched earth. For these grand characteristics Fr. Bouchard was loved and honored with a reverence and a stability which will endure in the hearts of the living long after they have bedewed the grave of the dead missioner with their tears."

His love and esteem for the Society of Jesus was a characteristic feature in Fr. Bouchard. He held it as a great honor to be a member of it; always spoke of it with the deepest respect, and whatever pertained to it, had a particular interest for him. As to the Catholic Church, to which he became a convert, his devotion and attachment were worthy of a son of St. Ignatius. He showed his loyalty to her by his vigorous labors during the long period of his missionary career. Her triumphs were his joy; her conflicts a heartfelt pain, and he never felt happier and in better spirits than when he was called to thunder from the pulpit in her defence or deal a heavy blow on her opponents. For many years he had devoted his talents to controversial topics and there is scarcely a dogma of the Catholic Faith he has not defended and explained, or an objection he has not solved or a fallacy he has not refuted. In his lectures and sermons, he was very studious, accurate, pains-taking. From a glance at his numerous manuscripts one can easily perceive how patient were his researches, how industrious his studies, how conscientious his preparation. Conscious of the reverence with which the word of God must be treated, and of the respect due to the faithful who come to hear it, he never ascended the pulpit before he had thoroughly studied and matured his subject and never descended it, but with the consoling assurance that his word had been a light to illumine the mind with truth and a fire to warm the heart with love. Hence, a daily paper of San Francisco was not far from the truth when it declared:— "By his death the Catholic Church loses one of its most able representatives in the United States; the famous Society of which he was a member, one of its most learned and respected number, and the Catholic laity of the city, a priest whom they loved and venerated."

Towards the beginning of December 1889, Father Bouchard's health began to fail and the first symtoms of the malady, which carried him away, began to appear much to

the alarm of the Fathers and his friends. Dr. Robinson, who attended him, pronounced his distemper fatty degeneration of the heart; and though hopeful of his recovery for the present, he gave him to understand that the malady might prove fatal before the expiration of two years. The good Father, full of resignation to the divine will and upheld by his childlike confidence in the mercy of God, took the warning as a brave athlete of Christ, and, having prepared his soul to meet his master, surrendered his body to the treatment and care of his physician and infirmarian. He, who had prepared so many souls for their last passage, who had frightened so many sinners into repentence, as he described the terrors of the last agony, who was leaving behind so many true friends to mourn and pray for him, seemed to have no dread of approaching death. He was prepared. His conscience attested that since he had run his course and finished his work to the best of his ability God would bestow the prize. On Nov. 24 he preached from the old pulpit of St. Ignatius. On the 8 of December he celebrated Mass in the domestic chapel; this was his last Mass. He rallied somewhat. He was cheerful and hopeful. No serious apprehensions were entertained. On Thursday evening, much to his delight, the superiors made arrangements for a drive to the Golden Gate Park, in a closed carriage. It was too late; God had dispatched his angels with Elias' chariot, to lift his servant to the realms of bliss. The good Father, feeling apparently improved, resolved that the brother infirmarian should no longer sit up with him, but retire to rest in an adjoining room; and having alleged the doctor's consent, his request was reluctantly complied with. A few days before, he made a general confession of his whole life to the Spiritual Father of the house, and on Christmas Day he received Holy Communion, which was to be his last Eucharistic Banquet, and the Viaticum for the approaching journey to a better life. Early on the morning of Friday Dec. 27 at 5.30, when the Brother infirmarian entered his room, he found the Father dressed in his habit, his rosary twined in his belt, hoping perchance, to go to the altar, peacefully reclining on his bed. He was no more. His spirit had taken its flight to God, whose glory he had so zealously promoted throughout the course of his eventful life. Owing to the fact that only the day before a decided improvement in his condition had been reported, the news of his sudden departure took by surprise the members of the community, in whose midst he had lived so many years, and filled their hearts with grief, particularly for being deprived of the consolation of gathering around his bed side

and paying to his departing spirit, the tribute of their prayers. The people at large, both Catholics and Protestants, among whom he had a host of friends and admirers, lamented and mourned over the loss of their eloquent orator, their patient confessor, their wise adviser, their sympathizing consoler, their amiable Father.

His remains, clothed in sacerdotal robes, were inclosed in a metallic casket, and lay in state in the Sodality Chapel, from Friday noon until Sunday evening. The chapel tastefully draped in black and white, presented a solemn sight. All day Saturday, as we read in a daily paper, the remains of the lamented Father were viewed by crowds, but the number of people who came on Sunday, to pay their last respects to the memory of the venerable missionary and priest was enormous. In the afternoon from 1 to 5 o'clock, Hayes street, from Market street to St. Ignatius' church, was a mass of humanity. It was like a never-ending procession. People came from all over the city to view for the last time the face of the good and holy priest who was so dear to them. All offered fervent prayers for the repose of his soul. Few could restrain their tears and sobs, and not one went his way without magnifying the exalted talents, the rare virtues, the apostolic zeal, the constant kindliness, the vigorous eloquence of the departed Jesuit.

Monday morning, Dec. 30 was the day appointed for the funeral service of the lamented Father. It was the Rector's intention to conduct the mournful rite, according to the custom of the society. But at the request of His Grace, the Archbishop of San Francisco, who wished to signify his love and esteem for the zealous priest who had so strenuously and devotedly labored in his diocese, the obsequies were celebrated with the most solemn pomp—his Lordship and the Rt. Rev. P. Manogue, Bishop of Sacramento assisting from their respective thrones. In spite of the torrents of rain which were pouring down from the clouds, the crowds of pious mourners that filled the church, were immense. Over five thousand persons were present at the solemn Mass, to offer to their dear Father a last homage of love and respect. After the ceremony, the remains escorted by many fathers, and friends, and by seventy members of the Sodality of the B. V. M., were conveyed to Santa Clara by rail and entombed by the side of his religious brethren in the cemetery of that church. The mourners, silently gathered around his remains, occupied a special car beautifully draped, which had been chartered for the purpose by one of his dear friends.

As an evidence of the deep regret felt in a particular

manner by the members of the Sodality of the Blessed Virgin, which the deceased Father had founded and affiliated to the *Prima Primaria* in Rome, we here insert the following resolutions:—

Resolutions by the Gentlemen's Sodality of St. Ignatius Church.

At a meeting last night of the Gentlemen's Sodality of St. Ignatius Church, held in the library of the church, the following preamble and resolutions were adopted:

Whereas, Divine Providence has decreed to call to his eternal reward the anointed of the Lord, the beloved founder and cherished first Director of our sodality, Rev. James M. C. Bouchard, S. J., lately deceased, after a zealous, energetic and exemplary life, generously devoted to the spiritual assistance of helpless and suffering Christians and the promulgation of the divine truths of our holy religion;

Resolved, That in our departed Father the priesthood has lost one of its most brilliant ornaments, the Society of Jesus one of its most zealous and devoted members, the congregation of the faithful one of its truest friends, our sodality one of its most honored guides, supports and rulers, and the cause of religion one of its most ardent defenders, sincere adherents and able expounders.

Resolved, That as members of the Gentlemen's Sodality of St. Ignatius Church we shall ever cherish with gratitude the remembrance of the one who with much forethought, zeal and love established this holy association for the spiritual benefit of thousands of Catholic gentlemen, and so ably fostered it during the years of its infancy.

Resolved, That as our humble tribute to the respected memory of our dearly lamented Director we hold special exercises in our chapel, as a month's mind, on the morning of Thursday, January 30, 1890, with a solemn requiem Mass, immediately preceded by the recitation of the office of the dead, commencing at 7.30 o'clock; to which we cordially and particularly invite the friends of the deceased, together with those of the sodality; and finally,

Resolved, That these resolutions be spread on the records of this sodality, and an engrossed copy delivered to the community of the Jesuit Fathers of St. Ignatius Church in San Francisco.

Signed for the Director, the Prefect and the committee,

Jno. Ed. Fitzpatrick,
Secretary.

We conclude this short sketch of the dear and laborious Father Bouchard with a brief poem of his, written, I believe in 1856 and signed with a name he had no reason to blush at — Watomika. His friends may fancy that the sentiments expressed therein are addressed to them.

DYING SENTIMENTS OF WATOMIKA, S. J.

Shed not a tear o'er your friend's early bier
When I am gone, when I am gone!
Smile when the slow-tolling bell you hear,
When I am gone, when I am gone!
Weep not for me, when you stand round my grave;
Think who has died his beloved to save,
Think of the crowns all the ransomed shall wear
When I am gone, when I am gone!
Plant ye a tree, which may wave over me,
When I am gone, when I am gone!
Sing ye a song, when my grave you shall see,
When I am gone, when I am gone!
Come at the close of a bright summer's day,
Come when the sun sheds his last ling'ring ray,
Come and rejoice that I've thus passed away,
When I am gone, when I am gone!
Plant ye a rose, that may bloom o'er my bed,
When I am gone, when I am gone!
Breathe not a sigh for the bless'd early dead,
When I am gone, when I am gone!
Praise ye the Lord that I'm freed from all care;
Serve ye the Lord that my bliss you may share;
Look up on high, and believe I am there,
When I am gone, when I am gone.

WATOMIKA, S. J.

THE ARAPAHOE INDIANS.

St. Stephen's Mission, Lander Wyoming,
April 14th, 1890.

Rev. dear Father,
P. C.

As I am once more on the war path against the powers of darkness trying to snatch from its grasp a few poor Arrapahoe Indians, I write with the hope that my letter will be of interest to your readers, and that it will be productive of some good for St. Stephen's Mission, where Father Ignatius Panken and myself are at present working under considerable difficulties, which, however, we hope are the harbingers of better times to come.

I bade farewell to the dear fathers, professors, and brothers of Marquette College, on the 4th of March last. That day was one of the coldest days we had this winter in Milwaukee. I reached Omaha the next morning, and on the following day I left Creighton College, in the midst of a very heavy snow storm, for Rawling, which I reached only on the 11th, at 8 o'clock P. M. Some business, and a great irregularity in the running of the railroad trains at this time of the year caused me to delay in Cheyenne as well as in Suramie City.

The weather in Rawling was very cold, and the surrounding mountains, covered with snow, showed to great advantage under the blue canopy of heaven. Here I had to stop one day to secure a place in the stage, which during this season takes only two passengers at a time. Fortunately, through the assistance of Rev. Father James Ryan, the parish priest of that town, I succeeded in getting room for myself and my baggage. My only companion happened to be a gentleman of old acquaintance, who keeps a large store at Fort Washukie, thirty miles west of this mission. And lucky was I in meeting him, for he, being an old settler used to travelling over these mountains, was well provided with buffalo robes and blankets; so we had plenty of coverings to make ourselves comfortable. Had I not met with this good man, I would have suffered a great deal, for, supposing that the stage company would supply passengers with such wrappings and blankets, as are indispensable to travellers

during winter, I had nothing with me but my overcoat and a comforter around my neck.

In the best of spirits, we left Rawling on the 13th at 8 o'clock A. M., the only thing that gave us uneasiness being the thought of what kind of weather we would have on the coming night, during which we would have to pass through the highest part of the Sweet-water Mountains, travelling for a length of some seventy-five miles, now on a sled, and again on a common lumber wagon. This is the most difficult part of the journey between Rawling and St. Stephen's Mission, a distance of one hundred and seventy-five miles. What makes the crossing of these mountains not only difficult, but also dangerous, is the sudden rising of wind storms carrying immense volumes of snow, which, being drifted against wagons or trains, will sometimes cover them, and fasten them to the ground so as to render it impossible to move them any further. An instance of this kind took place but a few days before we reached Rawling. Two freighters' outfit, one belonging to Fort Washakie, above mentioned, and another belonging to our Mission, were both snowed in, and all the teamsters could do was to unhitch their teams, and run for their lives to the nearest station. Every year some body perishes in such storms. This year we lament two cow-boys, who were lost in one of these storms. You see, therefore, that we had reason to be a little uneasy about what might happen to us. But He who tempers the wind to the shorn lamb, did also take care of us; and though the mountain zephyrs that were kissing us at intervals all along the way, were rather cold, yet we could not complain, and, taking all in all, our condition was by no means as bad as it might have been.

At noon we reached the second postal station from Rawling, a place called Bull Creek, and on alighting, we were told by our driver that dinner was ready. But, please, said we, show us the place, for we do not see any sign of a house. To our inquiries he answered by pointing out with his whip a poor dilapidated cabin covered with snow from the ground to the roof, the entrance to which was through a large cut made in the snow, which stood up frozen on both sides like two walls. We went in through this gap, and to our surprise found a good dinner.

Here we left the stage. All our baggage was well secured on a sled, which was nothing else but an old wagon-box fastened upon two beams. On this primitive kind of a conveyance there was only one seat for two persons. Resigned to our lot, and trying to make ourselves as comfortable as we could, we took possession of the seat, and were fixing

our blankets around us, when lo! the driver, a tall, corpulent, jolly fellow informed us that he was going to share the seat with us, and so saying he wedged himself in between us, and whooping like a wild Indian, he started his horses at full gallop. To say that it was a most insufferable kind of travelling, would never convey the real idea of the situation. We thought our life would be squeezed out of us during that memorable night, such was the position under which we were. The night was one well suited for astronomical observations, for without a telescope one could see millions of most brilliant stars moving through their orbits. The wind, which generally rages very high, that night left us alone, and the temperature was rather mild. So we went on from peak to peak changing horses every fifteen miles; at last, after crossing the highest pitch of the Sweet-water range we saw the morning star peeping out of the far horizon, and glowing like a distant electric light. By the time we reached the summit of Beaver Mountain, we saw the day dawning in all its majesty. Its appearance robbed the stars of their brightness, and one after another they dwindled out of sight. To our great consolation the light was now rapidly increasing; for we needed daylight in order to see our way in descending the mountain. Our descent, thanks be to God, was safe. It was sun-rise when we arrived at a postal station at the foot of Beaver Mountain, thirty miles from Lander. Here taking a stage again, we were more comfortable, and succeeded in getting a good sleep; as good, I mean, as the circumstances would allow.

As I stepped out of the stage I found myself in the midst of many old friends whom I had not seen for three years. So I had to go through a regular gauntlet of handshaking, and had to answer the welcomes and compliments of those good hearted people. On Sunday the 16th of March, I once more officiated in the old parish church of this town, and had a very good congregation. Towards evening Fr. F. Panken came up from the Mission, and on St. Patrick's Day at 4.30 o'clock P. M. we reached St. Stephen's.

I found the Mission considerably improved since I left it three years ago. So also did I find the country around improved, though not very much. The best of all the improvements that have been made is the telegraph, which now unites Lander with the rest of the civilized world.

Our community here consists of Fr. Ignatius Panken, superior, and myself. We also have living with us a secular priest, Rev. Fr. Scollen, who has been for many years a missionary among the Indians of Canada as well as of the Rocky Mountains. He is a great success with Indian chil-

dren, and consequently a great help to us. We have also a young man acting as a servant, farmer, etc. In our house, which is the same old frame house I fixed up, when I first came in 1886, we have thus far neither chapel, nor kitchen, nor refectory, but go to say Mass, and take our meals at the convent. This is a magnificent brick building built by Fr. F. X. Kuppens. I can assure you that it stands at a canonical distance from our house, for there is about one mile between the two, which distance we have to walk three times a day, besides the extra calls, which in an Indian mission like this are frequent. Now these daily excursions are quite a feat, especially when the mercury falls thirty degrees below zero, and when the ground happens to be covered with some four, or five inches of snow, or with a thick layer of mud. Side walks being a refinement not yet introduced in this part of the country, it follows that our situation taken at its best, is by no means convenient. But we console ourselves by considering that the kingdom of heaven is worth this and much more. However, if we view these excursions from a sanitary standpoint, we are bound to acknowledge that in the long run they will prove highly beneficial.

On the feast of St. Gabriel we opened our school with eight children boarding with us, and to-day we count twenty-nine boys and girls. We are expecting a few more by the end of this month. They all attend school at the convent, with the exception of the larger boys, who are taught at our house by the priest who stays with us. So many and so great were the obstacles to the opening of the school, that its success has been a surprise to many. For a while we worked on hoping against hope, till at last, thanks be to God, the difficulty that stood in our way disappeared. The Arrapahoes now show us more confidence, and our prospects grow brighter day by day.

On St. Stephen's Day, we feasted our Indians by giving them plenty of beef, bacon, flour, potatoes, beans, coffee, etc. They all gathered together around the tent of their Chief, Black Coal, and had a good time cooking and eating till every thing was consumed. You might ask why we give them such a feast? Well, simply to keep up mutual good feelings. The Indians in general, and our Aprapahoes are no exception, are rather material. Words and long arguments have not much effect on them, but a good meal has always a strong persuasive power, experience long since demonstrating, that as fishes are taken by the mouth, so are aborigenes.

In matter of religion our Arapahoes are beginning to understand things better than they did when I first came

among them. It is really edifying to see how devoutly these poor children of the forest say their daily prayers, and assist at the holy Sacrifice of the Mass. They are respectful, obedient and bright, learning easily whatever they are taught. That God may preserve them in such a spirit is our most fervent prayer.

From what I have written, an idea can be formed of what kind of life we are living here. All that we need is that the Lord would send us laborers to till this yet uncultivated part of His vineyard. We pray for young men full of zeal and courage, and willing to submit to the privations and inconveniences of a missionary life among the Indians.

For such of our young fathers and scholastics as desire the far off msssions of Alaska or Africa, here on a spur of the Rocky Mountains, on these banks of the Wind-River is a field as rich in sufferings, privations, poverty, and persecution. Now that we have broken the ground, opened the way, and made the Indians understand why the mission has been founded, there are wanted young priests, and coadjutor brothers to perpetuate the work. May God grant that some of those who will read this letter will offer themselves for this Mission! Those who come with an outfit made up of zeal and patience, will meet with success.

PAUL M. PONZIGLIONE, S. J.

FLORIDA.

(*Letter from Fr. Quinlan.*)

CHURCH OF ST. LOUIS,
TAMPA, FLA. July 6, 1890.

REV. DEAR FATHER,
P. C.

Our Jesuit missions in Florida occupy a tract of country about 260 miles long, by 150 miles wide. There are more than twenty little cities to attend to, with over 1000 Catholics in and around them. Besides these, there are 2500 Cubans in Ybor City, all professing the Catholic religion; but in general they are not practical Catholics. Three priests having died in Tampa during the epidemic of 1888, Rev. Fr. de Carrière was sent here from New Orleans La., in Oct. '88, to attend to the flocks. A few months later on,

the Rt. Rev. Bishop Moore handed over these vast missions to our Superior General, Very Rev. J. O'Shanahan.

We are now three fathers and a brother residing in Tampa, and thence visiting the various districts of our missions.

Tampa is the most important city in our charge. It has, with Ybor City, the fourth ward of Tampa, 10,000 inhabitants. Our church, a very pretty frame building, and a comfortable parochial residence, stand in the very centre of the city, in the midst of a beautiful and fruitful grove of orange trees and grape vines. Besides selling and otherwise disposing of a large quantity of fruit, we have a supply for our table during nine months of the year.

The church is named in honor of Father Louis Cancer, O. S. D., who suffered martyrdom on the coast upwards of 300 years ago.

Within the last five years Tampa has grown from 800 to 10,000 in population, and is still rapidly increasing. It has two electric light companies. The new hotel, one of the grandest in America, is built on the eastern bank of the Hillsboro River. It is 511 feet long, varies in width from 50 to 150 feet, and in height from four to six stories. The style of architecture is Byzantine, and produces an effect of great beauty, and impressive grandeur. The electric-lighting of this hotel is the most effective and complete yet invented. There are four dynamos with a capacity of over 600 lights each, so that the 2500 lights will render this sumptuous palace hotel more beautiful by night than it is in the bright glow of sunlight.

The waters of Tampa Bay teem with various kinds of fish, giving employment to hundreds of fishermen, packers, ice-manufacturers and others. Eight lines of steamers trade to and from Port Tampa. It is also the terminus of the Plant Investment system Railroads, and of the Florida Central, and Peninsular lines.

The Catholics of Tampa are fervent, attend church regularly, and approach the sacraments frequently. The Sisters of the Holy Name of Jesus and Mary have a flourishing school.

Ybor City is also called the fourth ward of Tampa. Its centre is about three miles distant from the centre of Tampa, yet the suburbs touch. Seen from one of the lofty towers of our grand hotel, the two cities now appear to be one, divided only at intervals by beautiful orange groves and gardens.

Ybor City has twelve cigar factories, and other industries. The weekly payments to employees amount to $25,000. We have purchased a block 350 feet by 220 in the best part

of the city, and we are now preparing to erect a church, schools, convent, and residence thereon. Mr. Martinez Ybor, who founded this city four years ago, is our friend. Four of his children attend the convent school, and are amongst the brightest and best of its pupils. Two of them were confirmed during the visitation of our bishop, this year. Mass is said in Ybor City on Sundays and days of obligation—Sunday School after Mass. Catechism is taught in Spanish. The children are docile, apt, and anxious to learn. Through them a great part of the population can be drawn to the service of God. Some of these Cuban children have made their First Communion this year. We expect to have a convent school in Ybor City in a short time. The Cubans ardently desire a good education for their children. Besides the Cubans, there are American, Irish, Italian and Spanish Catholics in Ybor City. These form already the nucleus of a congregation daily increasing.

Our missions outside Tampa and Ybor City are numerous and important. The following are the principal ones: Arcadia, Bartow, Bloomingdale, Fort Meade, Haines City, Jupiter, Kissimmee, Lakeland, Fogartyville, Braidentown, Manatee, Miami, Fort Myers, Pinellas, Punta Gorda, St. Cloud, St. Petersburg, Tarpon Springs, and The Ten Thousand Islands.

Neat little churches are built in Bloomingdale, Fogartyville, Fort Myers, and Tarpon Springs. A church is necessary in each of the places mentioned above, and we hope to build them according as our means will permit. Mr. Trabeu, founder of Trabeu City, called also Punta Gorda, on Charlotte Harbor, has made us a grant of a splendid site for a church. It is situated on the sea shore, near the Indian mound. The Society of Jesus had a church about here in 1567.[1] Many of our fathers and brothers were martyred by the Indians at this time.

Looking down from their thrones in Heaven on that Florida for which they labored and shed their blood, they must indeed rejoice to see these missions they so loved, pass again after a long interval under the care of the Society of Jesus.

May we be worthy successors of these great missionaries.

Yours faithfully in Christ,

J. B. QUINLAN, S. J.

"[1] Father Rogel, S. J. and his companions came here in 1567. The Spanish governor ordered a chapel to be put up, in which Father Roguel might offer the Holy Sacrifice. This third Catholic chapel in Florida was on Charlotte Harbor, on the western shore of the peninsula. Father Rogel immediately began a series of instructions to the soldiers who had been long deprived of the sacraments. He remained as chaplain of the post and missionary to the Indians till Menendez arrived from Spain in 1568 bringing ten missionaries chosen by St. Francis Borgia."—JOHN G. SHEA.

MEXICO.

Puebla, Mexico,
July 14, 1890.

Dear Rev. Father,
P. C.

Thinking that a short account of the work and residences of our fathers in Mexico might be interesting, I send you these few lines concerning the various places which I have seen so far.

Upon my arrival in the City of Mexico, I proceeded to Santa Brigida and presented my letters. Fr. Alzola, the provincial, was absent on his visitation, but I was kindly received by the superior, Fr. Rivas.

The church is very small, and formerly belonged to a convent of nuns. It is situated in a central part of the city and just off from the main street. The residence consists of a small corner of the convent, which only allows the fathers the most trifling amount of light and air. The church is attended by the most respectable of the citizens; it is in fact the chosen place of worship of Mexico's Four Hundred, and four hundred is about all the church will hold. They have a very flourishing sodality of young men; the Sunday after my arrival was their Communion day, and I said the sodality Mass. In regard to the altar and vestments, there are many little details here which differ from ours. On the altar they have two stands for the missal, and these stands also serve as frames, holding the Lavabo prayers and Gospel of St. John. From the centre of the altar hangs a rich piece of embroidery, somewhat like the end of a benediction veil. The purificators are very small pieces of linen and not folded according to our style. The altar-bread is generally of an extremely large size, nearly the same diameter as the paten, over it is placed a circular pad of linen, then a small square piece of linen for a pall. The bourse contains two corporals; the use of a tiny spoon is general, and this spoon is carried in the chalice. The amices are very large and adorned with embroidery; they are tied on with broad red ribbons. The chasubles are all of the Spanish pattern, narrow at the shoulders and swelling out below. The biretta is a curious affair with four horns.

A day or two after my arrival, Fr. Personé came to Santa Brigida. He had been down to Puebla and was now on his way back to Denver. As he is well acquainted with Mexico, he very kindly showed me around. We made an excursion to the famous shrine of Our Lady of Guadalupe, where we said Mass. Afterwards we examined the miraculous picture which is on a serape or Indian cloak. Guadalupe is the great shrine of Mexico and the riches here are simply indescribable. We also visited our old church "La Profesa" which is one of the finest in the city; at present it is in the hands of the Oratorians.

From Mexico I went to Puebla which is about five hours ride on the railroad. Here the railroads are managed very differently from ours. There are three classes of cars, and a military escort accompanies each train. Formerly the soldiers occupied the last car, but on one occasion the banditti managed to uncouple this car, while the train went on and then robbed the passengers at their leisure. Since then the military have the first car. On arriving at a station, the soldiers file out and one is posted at each car. I noticed that all the male passengers carried revolvers. Smoking is allowed in every car—women as well as the men use the cigarette. I reached Puebla about noon, and went to the baggage room to get my valise; to my great surprise I found I could not get it before two o'clock. Then I inquired for the station master and asked him why the valise could not be handed over. He replied that as there was a train about to start in half an hour, the baggage agent could not attend to receiving and delivering baggage at the same time. After this train had left and the excitement arising therefrom had cooled down, then I might apply for my valise (which I think was about the only piece of baggage on my train). This is the land of calm delights and it is useless to attempt to hurry, for we have always the "mañana," so I got a mule team and set out for our college. Here I took Fr. La Cerda very much by surprise, and received a warm welcome. I was introduced to the Rector, Fr. Cappalletti and the rest of the community, and they soon made me feel at home.

Our establishment here is known as the Colegio Catolico and is probably the best in the province. There are about 80 boarders and as many day scholars. Classes commence on the 2nd day of January and run on till the last day of October. They have no Easter holidays here, and the weekly recreation is from 3 to 6 on Thursday. The boys rise at 6, Mass at 7; then they take a cup of chocolate with a couple of crackers called *menudencias*. At 8.30 classes begin, and at 12 they have dinner. At 5 in the afternoon

they have their *merienda*, which consists of chocolate and *menudencias*. At 8 they have supper, after which they say night prayers and retire. On Sunday, those whose marks are up to the standard are allowed to go home, but they must be back at 5.30. On going home and returning the boys are always attended by an escort. The college has not the power of conferring degrees; these are given by the State. Its course consists of three years of Latin and two years of philosophy. The philosophers vary from fourteen to sixteen years of age. At the close of the term in October, there is a distribution of prizes. One premium is given in each class. There are no gold medals nor extra prizes. Mexican boys know nothing of base ball, lawn tennis or athletics; they take their recreation very soberly walking up and down the yard. Meals are always taken in silence, and while regaling themselves with red peppers and frijoles they listen to the works of some very grave author. Here the scholastics do not wear the habit and biretta. There are four of them attached to the college, and as each has a large amount of teaching and prefecting to attend to, they are occupied most of the time; at present there are two refectories and a number of dormitories which increase their work. Fr. Rector is building a large addition to the college which will afford one fine study hall in place of the two small ones used at present; and a fine large dormitory. This will be a welcome improvement to the scholastics.

During my stay at Puebla I made an excursion to Tlaxcala along with a father of the Province of Holland. There are three fathers here who belong to that Province, and also two brothers. My companion, Fr. Torna knew all the places of interest in Tlaxcala, and we had a very pleasant day. We took the train to Santa Ana, and there a tramway connects with Tlaxcala. The tramway was managed just as the R. R. first and second class cars, with a soldier on each. One conductor sold us our tickets, and another took them up. At Tlaxcala, we saw in the old church of the Franciscans the first pulpit erected in Mexico. It is a simple stone structure with an inscription in blue letters "PRIMER PULPITO DE NUEVA ESPANA." We also saw some chasubles and altar clothes which were 300 years old.

In the City Hall, they preserve with the greatest care the banner of Cortes. It is in a glass case and is considered one of the most valuable historical relics in Mexico. This banner was originally scarlet and has the arms of Spain richly embroidered upon it. At present it has faded to a tan color and the edges are much torn and frayed.

While we were crossing the Plaza, it struck three o'clock

and I noticed that all the people took off their sombreros. This is done in memory of the passion of our Lord, and is one of the many beautiful Catholic customs instilled into the inhabitants by the devoted old missionaries. Among the fathers here, is Fr. Labrador whose arrest and imprisonment in Guanajuato is so well known.

Now one word about the climate; so far I have not experienced a warm day. This is the rainy season and every afternoon there are heavy showers. The weather here is a perpetual spring.

I am afraid that I will wear out your patience if I add more to this. With the kindest remembrances to all at Georgetown,

I remain Your Brother in Christ,

FRANK BARNUM, S. J.

SECOND LETTER.

ORIZABA, MEXICO, Aug. 7, 1890.

DEAR REV. FATHER,

P. C.

This will show you that I am not unmindful of you and will give you a few of my impressions of the Land of Montezuma. I have spent three or four days here and like it better than any place which I have visited thus far. This is one of the most pleasant parts of Mexico, on account of the number of streams which traverse the valley in which the town is situated. All around are high mountains completely enclosing this enchanted area, while far above them all towers the snow-clad volcano of Orizaba. Outside the little town, coffee plantations, fields of sugar cane, and groves of fruit trees extend to the very base of the mountains. The abundance of water power has attracted the attention of capitalists, and Orizaba bids fair to become the great manufacturing centre of Mexico. Already some five or six cotton mills are in operation and others are being erected.

We have two fathers here, who take charge of St. Mary's church. The Superior is Fr. Donadoni one of the kindest of men. He is gifted with exquisite taste and is full of zeal for all that concerns Divine worship. The church is celebrated here for its ceremonies; moreover, it is the centre of the devotion to the Sacred Heart. It would be difficult to find a sacristy better equipped. Although there are in the church only nine altars, which are very few, for this country, still there are vestments by the hundred. As Fr. Donadoni swung back chasuble after chasuble, now stopping to point

out some exquisite needlework, now some particularly rich old Spanish brocade, it reminded me of turning the leaves of some grand illuminated missal of ancient days.

Among his treasures are two banners of the Sacred Heart, worth a thousand dollars each. There are also eight magnificent scapulars of the Sacred Heart, which are worn by the members of the Guard of Honor. Each scapular is fully as large as a page of "the Messenger," and is made of the finest crimson velvet richly ornamented with gold and studded with brilliants. It is a Mexican custom for those who are enrolled in the various Confraternities, to wear during Mass on Festivals and Communion days, one of these large-sized scapulars. In fact it is a common thing for persons making a visit to a church, to carry with them one of these immense scapulars and wear it during their devotions.

There is in our church here a very quaint picture, the work of a young Indian of Orizaba. The painting, which is very large, represents an incident of the Flight into Egypt. The Holy Family have halted on the outskirts of a city, close to a shrine in a grove. A large idol has just toppled over, leaving its feet still standing on the pedestal. A stream flows through the foreground, and the Blessed Virgin is represented engaged in washing, exactly after the manner of Mexican women. She has a great wooden paddle, with which she pounds the clothes upon a flat stone at the water's edge. There is an extraordinary amount of "wash" in various piles, and a number of Angels are busily engaged in hanging the garments on the branches of a very high tree. One angel is just on the point of flying up, with a great armful of wet linen. St. Joseph is represented as occupied in gathering fruit, while lower down the stream the ass is quietly slaking its thirst.

One of the beauties of Mexico is the abundance and variety of flowers. Most of our finest hot-house plants grow in wild profusion here. At first it is rather startling to find what we would consider as a great floral treasure ranking here as a weed. The Indians are great lovers of flowers and always cultivate them around their cabins. They are continually bringing great bunches of the rarest and most lovely flowers into the various churches. They do not depend upon the sacristans to dispose of them, but proceed at once with the utmost freedom to place their bouquets on the different altars and shrines according to their own fancy. In nearly every church, there is a shrine of Our

Lady of Sorrows. This is a favorite spot with the Indians, and one can be sure of always finding the freshest and choicest flowers around the Mater Dolorosa. I have often watched the Indians in different churches, and noticed how tastefully they arrange their lovely offerings. A woman will enter a church, loaded down with stalks of brilliant gladiolus. Selecting some particular altar, she will deposit her fragrant burden and proceed to decorate it, patiently spreading the blossoms over the entire table of the altar, praying devoutly all the while.

It is touching to visit some church now secularized by the Government and to observe how the bare altars have been lovingly covered with a drapery of flowers. At Tlaxcala particularly, I noticed many evidences of this simple act of reparation. There the Franciscans had a famous church, which dates from the very time of the conquest. Now the poor Padrecitos are expelled, their convent is used as a garrison, and the grand old church stands bare and empty, everything removed even to the altar stones. And yet on its ancient pulpit are the words "Here the Gospel of Xtus was first preached in New Spain." Enough to have saved this church at least! Speaking of the Franciscans recalls an incident in Cholula. Here also they had an immense convent and church, situated at the very base of the famous Pyramid and under the shadow of the twin volcanoes Popócatepetl and Iztaccihuatl. At present a few of the Frailes still live here on sufferance, wishing to say Mass at the shrine on the pyramid. I sought the hospitality of the fathers, which was most affectionately granted. Here I met an old Franciscan Friar nearly ninety years of age, named Father Alvarez. The venerable old man came to my room to welcome me to the convent. Years and years ago, he had labored in the distant California missions. There, long before the excitement of '49, when that vast region was hardly known, his early life had been spent—spent in months of weary marches, years of weary toil, in privations and self sacrifice, known only to the Divine Master, Who bade him "Go and Teach." As we walked along the great stone corridors of the convent, and through the silent cloisters, it was sad to hear the good old man whisper mournfully of the times, when three hundred of his brethren lived here in peace, beloved and honored. He saw them rudely driven forth, and scattered far and wide. Now burdened with his weight of years he has crept back again to his cloister home hoping to die within its beloved walls. Poor old Fr. Alvarez, he recalls to my mind the history of the devoted Salvatierra,

whose labors in California he continued, and to whom he is a close successor! May his few remaining days be passed unmolested amid these scenes of his early religious life.

The Indians here form a race apart from the rest of the inhabitants. I had a very fine opportunity of meeting and observing them closely during a visit which I made at the Hacienda of a friend of Fr. Donadoni. The Hacienda or estate of this gentleman includes an area of some forty-eight square miles and is situated among the mountains south of Cordoba, in the *tierra caliente* or hot region. It was out of the way of railroad travel and the journey was made on horseback. At one point we had to cross the Rio Blanco, a foaming mountain torrent. When I saw the bridge, which spanned the gorge, I confess that I felt prejudiced against wandering into the interior. Imagine a couple of long grape vines stretched across the roaring water on a lot of brush wood, canes, vines etc., all laced and interlaced to form the road bed, and you will have a picture of this bridge, swinging in the wind, without hand rail or toll gate. However, I felt that the party would not start across if they had not hopes of reaching the other bank. So waiting till the one ahead of me had gotten well over, I mounted the frail structure in my turn, keeping my mule well in the centre. A fresh surprise awaited me on the other shore, for the road led directly up the mountain side, straight up a rough flight of steps for 3000 feet. All around us were coffee trees in full bloom. After four hours of climbing, during which, a hundred times we came to places where it seemed absolutely impossible for a mule to go, we reached our destination. Two hundred families of Indians live on this Hacienda, very few of whom know Spanish. They reside in little thatched cabins, each family living apart. They are opposed to having their houses close together. On Sundays all meet at the Hacienda chapel to hear Mass, and the rest of the day they hold a kind of fair among themselves on a small scale. I am afraid that I will tire you out if I keep on jotting down items. So I will close without further ceremony. Commending myself to your prayers,

I remain your brother in Christ,

F. Barnum, S. J.

SANTA CLARA, CAL.

THE FRANCISCANS AT SANTA CLARA.

(*Continued.*)

The dedication of the new church [1] at Santa Clara was the last great public ceremony in which the venerable Father Serra took part. Three months later, on August 28, 1784, he expired at the San Carlos Mission, in the seventy-first year of his age and the thirty-fourth of his life amongst the Indians. In upper California alone he had baptized and confirmed five thousand eight hundred persons and he himself started no less than fifteen different establishments, two of which were pueblos, four presidios and nine missions. It is needless here to dwell upon the greatness of his character. It is a theme upon which every Californian writer, irrespective of creed, has dwelt with enthusiasm. The extraordinary interest recently shown in his memory at the centennial celebration of his death, August 28, 1884, at the San Carlos mission, which was attended by the governor and all the prominent officials of the state, proves in what love and veneration his name is still held. Mrs. Leland Stanford has just devoted five thousand dollars to erect a monument to him. It was on July 3, 1882, that Very Rev. Angelo Casanova, the pastor at Monterey, located the grave of Father Serra. It lay amid the ruins of the old church, on the Gospel side, before the altar of our Lady of the Seven Dolors. The body was still covered with its priestly vestments, and rested in a red-wood coffin walled in with slabs of sandstone. Father Casanova has since completely restored the church.

" He possessed in an eminent degree," says Hittell, a Protestant, " all that the Church teaches as the Christian virtues; and few or none can be found, even among the saints, who

[1] It was a mistake to say that this church stood on the site of the present Broad-Gauge depot. It stood about two hundred yards further west, just beyond the Narrow-Gauge road and south of the public street. When the field there was last plowed, many remains of the old adobe were turned up. The grass-grown adobe ruin, a sort of fireplace, which stands in a fence-corner near by, is said to have been an outhouse connected with the church. In our last number, Father Palou's name appears as Palon, Comandante Moncada as Moncada, and Mr. Donahue's Laurel Wood Ranch as Laurel Grove.

were more perfect in their faith and devotion. Few or none ever accomplished more under such untoward circumstances, or labored with more assiduous and undivided zeal for so long a period." "But his memory," this writer continues, "will live longer and be preserved greener as the founder and first of pioneers of Alta California than either as a missionary or a priest or even as a saint."

Father Junipero Serra's biography has been ably and affectionately written by his disciple and almost constant companion, Father Francis Palou. It was the first book written in California. Though written while the author dwelt amid savage tribes, with no libraries or companions to assist him, it has been described as a work of rare merit. An excellent English edition of it has been published by Very Rev. Father Adam of Monterey.

Father Serra was born at Petra, a village in the island of Majorca, November 24, 1713, and when seventeen years old, he entered the Franciscan order at Palma, where out of devotion to the early companion of St. Francis, he changed his baptismal name of Miguel Jose to that of Juniper. After teaching theology and preaching with great success in Spain, he and his famous companion, Father Palou, joined a party of twenty-eight Franciscans whom the college of San Fernando in Mexico enlisted for America. They arrived here, after suffering many hardships at sea, on August 28, 1749. Father Serra had previously established a mission at Porto Rico, at which place the vessel had stopped for fifteen days. He walked the whole distance from Vera Cruz to the city of Mexico, one hundred Spanish leagues, and afterwards to a lonely and far distant spot in the roughest part of the Sierra Gorda mountains. In these mountains he labored with Palou for nine years, teaching the natives first to be model Christians and then to cultivate the ground, to raise cattle and to make cloth. He afterwards offered himself to replace a Franciscan father who had been slain by the Apaches in the northern wilderness, but instead was employed in the ministry for seven years at the capital. On the suppression of the Society of Jesus, he was sent to Loretto in Lower California, and took charge of that mission in April, 1768. Thence in the following year, he started by sea for Upper California with Gasparde Portolá, the Governor, and arrived at San Diego on July 1, 1769. This date has not unjustly been considered, by even such non-Catholic writers as Hittell, the natal day of California.

The remaining fifteen years of Father Serra's life were spent amid the Indians of this state, in the practice of the most incredible austerities and every heroic virtue, and ex-

hibiting to the world matchless examples of fortitude, prudence and wisdom.

So well had the foundations of the Santa Clara mission been laid that the deaths of Fathers Murguia and Serra in no wise affected its prosperity. Under its founder, Father Thomas de la Peña, and his new associate, Father Diego Noboa, it continued to make the most encouraging advances in spiritual and temporal prosperity. The neophytes, we must remark, were not the Olhones alone. That tribe roved along the Pacific coast from San Francisco to Monterey, and hence derived their name Costanes from the Spaniards. The Socoisukas, the Thamiens and the Gergecensens, were more strictly confined to the valley, but all that we have said of the Olhones applies equally to the others.

Kotzebue speaks of the Santa Clara Indians as of a blackish color, with flat faces, thick lips and black, coarse straight hair; and for stupid apathy he says, they exceeded any race he ever knew, not even excepting the Terra del Fuegans or those of Van Diemen's Land. Many conflicting statements are made about them, but in general they seem to have been above the medium height and of powerful physique. Chieftainship was generally hereditary, slavery almost unknown, polygamy the rule, and the commonest diseases fever and smallpox. They were fond of ear ornaments, and the women were given to tatooing the face and arms, while the men painted themselves with red stripes and odd patterns all over the body. Their summer huts were seldom more than a rude heap of bushes, but in winter they were often as much as thirty feet in diameter. They lived chiefly on snakes, insects, acorns, berries and roots, as more easily secured by a very lazy people, but they also frequently brought down deer, hares, rabbits and birds with their arrows, and caught abundant fish with nets and spears. They were fond of feasts and dances, and at times indulged in something like theatrical representations of war, hunting and private life, in which they exhibited no little ability. Games of skill and chance were also common. One of the former consisted in throwing a ball through a rapidly rolling hoop; while another was played with a sort of lacrosse bat, by which the players of each side tried to push a ball over the ground past the goal of the other. Their wars were more frequent than bloody. All parties were anxious that the battle should be over as soon as possible, and indulged more in frantic yelling and dancing than in bloodletting. Scalping was not much in vogue, but they commonly cut off the enemy's head, feet and hands, and plucked out the eyes. They did not practise cannibalism except to

devour a small piece of a brave enemy's flesh, in order thus to acquire his spirit of courage. Out of this unpromising material the Franciscans made their sober, industrious and God-fearing Christians.

Pursuing well the methods of Father Murguia, Father Noboa, who succeeded him in the care of the temporalities, soon made the hum of intelligent labor sound through the valley. The mission was a centre of ceaseless activity, and the brutish savages became intelligent blacksmiths, carpenters, masons, shoemakers and tailors, and fearless and dexterous horsemen and vaqueros or cowherds. The mission supplies were sent down from San Francisco in launches to the Alviso landing, whence they were carried across the country on horseback, and were usually paid for in hides, tallow, furs, corn and cloth. No magician's wand could have effected so speedy and thorough a transformation. Alas! that the folly and cupidity of the Mexican republic should much more speedily and thoroughly have effected the ruin of this paradise on earth!

A good idea of the hospitality, business capacity and power of discipline displayed by the Fathers can be obtained from the three following quotations from "Sixty years in California," by William Heath Davis:

"In trading through the country," he says, "or travelling from point to point, it was customary for travellers to stop at the Missions as frequently and as long as they desired. This was expected as a matter of course by the priests, and had the traveller neglected to avail himself of the privilege, it would have been regarded as an offence by the good Fathers. On approaching the Mission, he was met at the door or at the wide veranda by the Padre, who would greet him warmly, embrace him and invite him in; and he was furnished with the best the Mission afforded at the table, given one of the best rooms to sleep in, attended by servants, and everything possible was done to make him at home and comfortable during his stay. On leaving, he was furnished with a fresh horse free of charge, and a good vaquero was appointed to attend him to the next Mission, where he was received and entertained with the same hospitality; and so on as far as the journey extended. Such a thing as continuing the journey on the horse he rode the day before, was not to be thought of. The traveller had no further care or thought in regard to the horse he had been using, but left him where he happened to be, and the Padre or the ranchers would undertake to send him back, or if this was not convenient it was no matter, as the owner would never ask any question concerning his safety or return."

The prosperity of the Missions was due in no small way to their skilful business management, in which it is conceded that Santa Clara generally led. When we consider the personal self-denial of the missionaries and their complete devotion to the interest of their neophytes, their sales and purchases, far from seeming in any way sordid or worldly-minded, are, on the contrary, most edifying. "The Padres," Davis tells us, "had stores at the Missions, to supply the wants of the Indians, as well as the Californians in the employ of the Missions. Their stock was necessarily large. They also supplied the ranchers with goods, taking in payment hides, tallow, fur and cattle. They also traded with the fur hunters, and gave in exchange for skins, goods and also gold and silver coins. The Fathers were first-class merchants. When they made purchases from vessels trading on the coast, they exhibited good judgment in their selections and were close buyers. They were strictly reliable men. It was a pleasure to deal with them. The Padres bought goods cheaper than the rancheros; their purchases being always larger, a reduction was made in prices, as a matter of policy, and to encourage good relations already existing. One Mission would assist another with hides and tallow, or with fur-skins or money, in payment for goods which it had purchased. The priest sometimes gave an order on another Mission, in favor of the supercargo, to furnish what was required. The goods purchased by one Mission were sometimes sent to others, partly for use, and in part for sale, as the range of distribution was thus widened. These numerous Missions were in reality one institution, with a common interest. The advancement of one was the general good and welfare of all."

"I was impressed with the neatness and order about them (the Missions), and the respectable appearance of the Indians," says Davis in another place, not speaking of Santa Clara, but with language which we know from other sources is applicable to that Mission in the heyday of its prosperity. "The men dressed in white shirts and blue drill or cotton pants; many of them with shoes which were manufactured at the Missions, from bullock hides, deer and elk skins, dressed and tanned there. The government of the Indians was systematic and well designed. A few of the Indians in whom the Padres had confidence, were selected to act as alcaldes or *capitanes*, each over a certain number, for whose good conduct he was held in some degree responsible. If any offence against the regulations of the Missions was committed, the case was reported to the Padre, who determined what punishment should be inflicted on the culprit.

The good impression was confirmed by a visit to the Mission Dolores (in San Francisco) in 1833, where were gathered from 2000 to 2500 Indians, the order and discipline among them being so apparent and perfect as to excite the admiration of the beholder. It seemed like a military camp." Captain Shaw of the 'Volunteer' also remarked upon the neatness and good order of the people, saying "the system could not be surpassed on a war vessel. There were no ragged children or vulgar-looking women within the Mission grounds."

We have seen how the angry Guadalupe River is intimately associated with the history of our Mission, and we shall see again how it figured in a contest concerning the boundary line of the same. The streamlet, La Penetencia, is more prettily connected with the Mission. Out of the Coast Range foot-hills, not far from San Jose, arises the rivulet Aguage (i. e. *rapid current*) known to the Indians as Shistuk, and now-a-days often mistaken for the real La Penetencia. After reaching the valley, it soon sinks into the earth, only to re-assert itself in rainy seasons, by flooding the willows near the property of Mr. James Murphy. Out of this grove of willows arises the real La Penetencia, which the Indians called Yukisma, flowing north past Milipitas and emptying into the San Francisco Bay. The missionaries called it La Penetencia because it was under the shadows of the oak-trees which grew near its banks that they were wont to assemble from the neighboring Missions and make their confession to each other. It was with the greatest regularity that the people saw their odd-looking *calesa*, winding its way thither across the country.

This calesa was a wagon fitted with windows in the front and on the sides but devoid of glass. It was drawn by two mules, and capable of seating two persons. The mention of it leads us to anticipate the order of time and describe another strange vehicle invented by Father Jose Viader, who came to the mission in 1795. It was so narrow as to serve for only one person, and hung without springs on a pair of low wheels. The seat was stuffed with lamb's wool, and the whole framework was covered with brown cotton. The harness was made of strong, green hide twisted into ropes. A mule was hitched to the wagon and on his back sat an Indian boy who guided him more or less — more or less, because an Indian on horseback always rode ahead and pulled the mule along by means of a *reata* or rope, while on either side of the wagon rode a vaquero, with his lasso tied to the axle tree to help the mule over rough or steep places. In 1820, however, Father Lopez, the Guardian of

the California missions, forbade the use of carriages by the missionaries. The conveyance used for carrying heavy merchandise or a family party was a lumbering ox cart. Its two solid wooden wheels, two feet in diameter, rolled round a heavy axle, on which rested a great wooden frame covered with raw hide.

Father Lausen, who succeeded Father Serra as President of the Missions, resided at Santa Clara for the greater part of the time from 1786 to 1789. In 1791, the Mission of Santa Cruz was started on the sea-shore about thirty miles south-east of Santa Clara, beyond the Santa Cruz mountains. As was the sacred custom amongst the Missions, Santa Clara hastened to make a generous present to its new sister. This consisted of thirty cows, fourteen bulls, twenty steers, nine horses, and five yoke of oxen, two of the latter, we blush to hear Father Olber say, being very bad. In 1792, Captain Vancouver visited the Mission. He spoke in the greatest praise of all that he beheld there. Amongst other things, he says that the cloth manufactured there was much superior to that of San Francisco. He also mentions that Father de la Peña showed him an immense black stone which he intended to use in a water-power mill as soon as he could arrange about the workmen. No such mill, however, was built at the Mission before 1800. An infamous conspiracy against the saintly Father de la Peña marked the year 1786. He was publicly accused by two of the Indians of having caused the death of two Indian boys by violent blows with which he punished them for some offence. The charge was easily proved to be false, and the suspicion fastened itself upon Comandante Gonzalez of San Jose of having incited the accusers to make the charge, in revenge for a reproof administered to him by Father de la Peña for his immoral conduct. A formal decision, however, was not reached till 1795, one year after the Father had returned to Mexico, completely shattered in health by reason of the anxiety the trouble occasioned him. Like a true follower of Christ, he interceded for his accusers, and they were released after making a public retraction and apology. Father Lausen speaks of his condition in 1794 as pitiful in the extreme, and in consequence was compelled to send him back to Mexico, where his health was soon happily restored.

Father Diego Noboa left Santa Clara in the same year as Father de la Peña, his ten years term having then expired. It is very much to be regretted that we possess so few details concerning the life of this admirable worker. About all that we know, apart from the grand results of his labors in civilizing the savages, is that he was a native of Spain,

arrived in San Francisco from Mexico on June 2, 1783, labored on the Mission Dolores for a short time and then at the Mission of Monterey, from which place he was called to Santa Clara on the death of Father Murguia. It is apparent that he must have been a man of great mechanical and agricultural skill, of consummate tact, sound judgment and singular holiness.

Father Thomas de la Peña, the founder of the Mission of Santa Clara, was born in Spain, where he joined the Franciscan order at an early age. He came as a missionary to Mexico in October, 1770. His first labors in Alta California were at the San Diego Mission, where he arrived in September, 1772, and where he served for three years. He then labored for a while at the Missions of San Luis Obispo and San Carlos successively. From June to August 1774, he travelled with Captain Perez to the north-west coast, and kept a very interesting and useful diary of the expedition. On his return, he remained chiefly at San Carlos till January 1777, when Father Junipero Serra called him to found the Mission of Santa Clara. On the appointment of Father Lausen to succeed Father Serra as President of the Missions, Father de la Peña was given a patent to act in the same capacity in case of an accident to Father Lausen. He remained at Santa Clara seventeen years, and, in spite of his troubles, had the consolation of leaving it in the most flourishing condition. He sailed for San Blas in the *Santiago* in August, 1794. In 1795, he received a number of votes for Guardian of the College of San Fernando in the city of Mexico, and was afterwards elected to the position. He was also Syndic of the same from 1800 to February 9, 1806, when the holy man yielded his soul to God. All historians and travellers extol him as a missionary of the most tried virtue and singular skill in the management of his benighted neophytes.

Fathers Jose Maguin and Manuel Fernandez were appointed in 1794 to succeed Fathers de la Peña and Noboa. Father Fernandez remained only one year. He was accused of undue severity toward his neophytes in connection with a threatened Indian outbreak, but we are informed on very good authority that neither was the charge sustained nor did the outbreak occur. Father Jose Viader succeeded Father Fernandez.

Fathers Maguin[1] and Viader labored at Santa Clara together for thirty years. Both of them were natives of

[1] Quite a number of writers insist on calling Father Maguin, Father Maguin Catala, oblivious of the fact that the *Catala* of the Latin is only an adjective pointing out the place of his birth.

Catalonia in Spain, Father Viader being four years the senior. It was in the third year of their management, 1797, that the largest crop of wheat, eight thousand three hundred bushels, was raised on the Mission grounds, the poorest crop, thirty-two hundred bushels, having been raised in 1792. In 1800, they had the largest neophyte population that ever lived at one time on the Mission, namely, one thousand two hundred and forty-seven. Their orchards bloomed with the glory of apples, apricots, figs, olives, peaches and pears, and the famous old Mission grape thrived in ample vineyards. Pilgrims now-a-days are frequent at Santa Clara College, who ask for a spray from the aged olive-trees and a leaf of the vines which still survive from the days of the ancient Padres. The live stock at that time numbered about five thousand of each kind. In 1796, the Fathers' house is described as containing eight rooms, each five yards square. The guard-house measured eight yards by five; the store-house was five yards square; and the five houses for the soldiers were each five and a half yards square. The corral was thirty-six yards square, with its walls, built of stout timber and adobe, six feet high. By 1793, Father Noboa had induced the natives to build some fourteen adobe and thatched houses. Nine more were added in 1794, and by 1798 nearly all the married families lived in such houses.

III.

This garden in the wilderness could not, of course, have been planted without many an hour's anxiety, many a long day's struggle, not only against the elements, but against the insolence of government officials, the ignorance, greed and immorality of white settlers, and the native ferocity of the neophytes, always so ready to flame out anew when least expected.

The first trouble of the kind recorded was in 1796. Father Maguin had repeatedly complained to the authorities in San Jose, as his successors also did frequently, that his neophytes were there supplied with intoxicating liquors, to their great moral and physical detriment. What threat, if any, he coupled with this remonstrance, we cannot discover; but at all events, the Comandante at San Jose complained to the Governor Don Diego de Borica that Father Maguin had threatened to burn the houses of the Pueblo if the Christian natives were admitted there again. The wise governor only laughed at this complaint, and in a letter of September 3, 1796, says that Father Maguin is a friar and not a Robespierre. In another letter of his, dated January 7, 1797, he

orders the military officers Moraga and Vallejo to give satisfaction to Father Maguin for their excessive rudeness towards that clergyman, and at the same time begs Father Maguin to bear a little with the offenders, as men not educated at Rome or in a college of Nobles.

The famous dispute about the boundary line between the Santa Clara Mission and the San Jose pueblo, took legal form in 1797, and was not ended till September 1, 1800. The petition of the Fathers, according to Hall, "did not contain, in their judgment, solicitations for additional expanse, but the moderate demands to be left in the quiet possession of their prior rightfully-possessed estate. As the Mission settlement had precedence in point of time to that of the Pueblo, the good Fathers were not impressed with the idea that they ought passively to witness encroachments within their precincts. Their importunities were really in the name of the poor Indians, whose rights were at hazard rather than their own." In a letter of April 30, 1797, Father Francisco Miguel Sanchez, the Guardian of the Missions, appealed to Governor Borica in the name of the Santa Clara Mission, to send down an engineer from San Francisco to settle the dispute permanently. Two weeks later, on May 11, the governor despatched Don Alberto de Cordova as engineer extraordinary to San Jose, telling him to keep as his guide in his various measurements the last acts of the late Lieutenant Don Jose Moraga. The measurements were to be made as Moraga made them, from the ancient Pueblo, and not from the land which was now occupied, as such were the orders of higher authority. This being done, the inhabitants of the Pueblo should at once set their landmarks as designated. The Fathers would sign the necessary documents in behalf of their neophytes, and the Alcalde and Regidores (or Councilmen), in behalf of the Pueblo.

De Cordova made his report on August 7. He says, that owing to the conflicting statements of the Fathers and of the citizens of the Pueblo, and to the absence of enough definite landmarks, he can arrive at no certain conclusion, and in justice to all parties he encloses the depositions of the witnesses and the statement of the Fathers. Moraga, he says, had measured the line 1958 varas (or rods) from the old *presa* or dam of the Guadalupe up to the *mojonera* or landmark. The dam was in front of the old Pueblo, and De Cordova measured the distance from it to the landmark and compared his measurements with those of Moraga; but the only landmark De Cordova could find was one in the *potrero* of the Mission, a place where they kept their

tame horses and other stock. Then he inquired of the citizens how Moraga had designated his line, and was informed that he had pointed it out with his hand, but that it corresponded with the one in the plan which they had with them, which plan was the same as that which had been sent to the governor.

The statement of Fathers Maguin and Viader is dated August 6, and is at once detailed and eloquent, and makes out a very strong case in their favor. In the first part, amongst other things, they state that the Mission contains one thousand four hundred and thirty-four Christians, "more doubtless," Hall remarks, "than many good citizens are willing to credit that Santa Clara now has." Adding to these, the four thousand savages who live in the neighboring villages, the land claimed will be little enough for their maintenance when they are in due time allotted each his portion of land in severalty, and when each one has to live by his own labor. Besides, the Fathers quote Law ix, Book 6, Title iii, which declares that the Indians shall not be deprived of any lands of which they were previously in possession, which law is constantly violated by the encroachments complained of.

They then quote divers acts of Lieutenant Moraga when Father de la Peña was director of the Mission. That Father had established on the other side of the Guadalupe a *corral* or pen for stock, and *rodeos* or grounds where stock are gathered before being caught. The flocks of the Pueblo used to destroy the pastures and thereupon Moraga ordered the settlers to keep their flocks away from those grounds and forbade them to go beyond the *posa* or well [1] of water, a well at present situated on the grounds of Captain Cook, about two miles from San Jose. Now-a-days, however, the settlers not only go beyond the well, but even claim as far as the corral. Moraga had marked a certain tree, still standing, and forbidden the settlers to go beyond it, and had also given judgment against a certain Tapia who had sown beyond the well; but to-day they not only ask no permission in the matter but coolly claim lands which the Indians have already sown, after the Mission had been in possession and use for twelve years. During the administration of Father de la Peña, the settlers had made frequent petitions against the claims of the Mission, but their petitions were always refused. Finally, Father Maguin says that he can swear that he heard the savage Indians themselves complain of the injustice of these aggressions on the part of the settlers,

[1] Between this well and the Guadalupe lies the valuable tract involved in the controversy.

which, he says, argues much inquietude and something more.

Father de la Peña, at this time Guardian of the College of San Fernando, in the City of Mexico, was appealed to for his testimony. He promptly responded in a letter to Viceroy, Don Jose de Aranza. His chief point is that, when Governor Neve founded the Pueblo San Jose, he gave strict orders to Lieutenant Moraga to locate it as far as possible from the Mission, and in no wise to be of detriment thereto. In 1782, however, his successor, Governor Pedro Fages, regardless of Neve's plans, set up arbitrary landmarks which infringed on the Mission, and treated the written and verbal remonstrances of the Fathers with contempt. The Mission in consequence soon began to suffer not only from the flocks of the settlers but as well from their scandalous vices. In 1786, Father Palou laid the trouble before the Viceroy, Conde Galvez, who promised to remove the landmarks put up by Fages, and to remedy everything, but, both the Viceroy and Father Palou dying soon afterwards, improvements went no further. Still, while Antonio Romen was Governor and also Joaquin de Arillaga, the settlers did not object to the Mission making enclosures on land which Fages had pretended belonged to the Pueblo. Father de la Peña closes by praying that the Guadulupe River be made the boundary, in accordance with the judgment of Don Vincente Posadas, the Fiscal of the Royal Treasury.

Some letters followed from Governor de Borica. In the last he says he has agreed with the Father Guardian that the river should be the boundary line. There would thus remain to the Pueblo a large tract of good land which would be needed as the population increased; still a part of the mountains on the coast-side should also be granted the Pueblo to supply it with firewood and timber. Accordingly, on September 1, 1800, the Viceroy Aranza so decreed, adding special orders that fixed and permanent landmarks be established to prevent all future dispute. These landmarks were three in number and were made of stone. The last one was set up on a small stony hill at the foot of the Santa Cruz Mountains, at a place called *Parage de los Capitancillos* or the Place of the Little Captains. Part of the oaks and part of the marshy willow-lands at the head of the Guadalupe were left to the Pueblo, and a part of the mountains was marked off for the Mission. Captain Arguello made his official report of the measurement on July 31, 1801, to Don Raymond Carillo at Monterey. The latter forwarded them to the governor on the following day, and so the long controversy was drawn to a close.

Just two years later, the Fathers found themselves engaged in another which we may call the Limekiln Dispute. At *La Calera* or the Limekiln, the government had given the use of a ranch to one Jose Larios, who sold it to the Mission. This act aroused the indignation of the governor and the settlers of the Pueblo. The settlers claimed that the land lay within the Pueblo limits, and that Larios had no power to dispose of it. Hence the Mission had come into possession by an illegal sale. The governor was appealed to, and in a letter addressed to Don Jose de la Guerra, the Commissioner of the Pueblo, on August 16, 1803, he says that official acted properly in preventing the delivery of possession to the Mission, till he, the governor, should decide on the title. The lands given, loaned or rented by the Government could not be sold by the occupant without permission of the Government. Larios had no such permission and should be punished for his dishonesty. In a letter of August 19, the governor makes a like statement to the Fathers, and the land duly remained part of the Pueblo.

In 1809, a third dispute arose concerning the tract of land in the hills near the Mission San Jose, east of San Francisco Bay, known as the *Calaveras* or Skulls. This name was derived from the number of human bones found there, relics of the many braves who had perished in a great battle once fought on the spot by the Indians. The Fathers of Santa Clara had turned their cattle to graze upon this tract, and their conduct was declared an usurpation by the Pueblo settlers. On August 2, 1809, the Commissioner of San Jose, Sergeant Don Luis Peralta, wrote on the subject to his commanding officer at Monterey, Don Josè M. Estudillo. This officer in turn laid the matter before the governor, and enclosed Peralta's letter. The Pueblo people, said Peralta, claimed the property for themselves, and so had placed their stock there, but the Mission people insisted on driving their cattle away, causing many of them to stray into the mountains. Estudillo replied to Peralta on September 15, and called his attention to the fact that in 1806, when Governor Arillaga had undertaken to settle the boundary lines between the Pueblo and the Mission, he had marked, as such, a hill to the south of Jose Lario's ranch, and the Fathers had made a ditch from this point to the nearest small creek. As Peralta failed to make any allusion to this line, it was impossible to say to whom the Calaveras belonged. Don Mariano Castro, Alcalde of the Pueblo, undertook to set forth the boundaries of the same, but his descriptions are too vague to be of much use. At them, however, we are forced to call a halt. What was the end of the dispute, we have

been unable to discover, but it seems likeliest that La Calaveras belonged rather to the Mission San Jose than to either the Pueblo San Jose or the Santa Clara Mission.

The serious troubles with their Indian neophytes were much fewer than the Father might have reasonably expected. The first recorded is that of 1801. On this occasion, a certain chief had fled with a number of followers from the Mission and betaken himself to the mountains. As was usual, a body of Christian Indians were sent out to bring the runaways back, if possible. The encounter between the two parties resulted in a hot battle in which five of the Indians were killed. Thereupon the runaways surrendered. In 1804, a similar encounter occurred, in which one Christian was slain. In 1805, a Christian neophyte and a pagan of the Seunenes were found on the roof of the Fathers' house, as if reconnoitering for some projected attack. Upon being seized and interrogated, they said that a conspiracy had been formed to set fire to the buildings and murder the missionaries. Five or six others were arrested as accomplices, and a body of soldiers was sent down from San Francisco to protect the Mission. No further traces of the conspiracy, however, could be discovered, and it was supposed that the whole thing was merely a threat on the part of the Indians. One night in 1814 or 1815, as Father Viader was returning home, he was waylaid by a chieftain named Marcello and two companions. Being a man of extraordinary strength, Father Viader thrashed the three of them and then preached them a very solemn sermon on the enormity of their offence. This sermon had such a good effect that Marcello became his greatest friend, and, living to a great old age, he figured often in the early history of Santa Clara College.

The famous rebellion of Estanislao occurred in the spring of 1829. Estanislao, a native alcalde, or sort of prefect after whom the Stanislaus river was named, induced a number of other neophytes from Santa Clara and San Jose to fly to arms and set up for themselves somewhere back of the Coast Range mountains, on the San Joaquin river. Father Duran of San Jose asked for troops from San Francisco to destroy the rebels' fort and recapture the fugitives. Fifteen men under Sergeant Antonio Soto responded to his call. On arriving at the Indians' retreat, they found it to be in a dense thicket of willows and brambles. While forcing their way through, the Indians fell upon them and drove them back. Several of the whites were wounded and Soto himself died shortly afterwards from the effects of his injuries. This

triumph brought many others to the standard of the rebels. The affair became serious, and forty men were now sent from San Francisco under Jose Sanchez. These troops advanced as far as the Indians' thicket and vainly endeavored to set fire to it. Pushing on further, they came upon several sturdy lines of palisades. The first of these they destroyed and then prudently returned to San Jose for reinforcements. An expedition of a hundred men was now organized under Ensign Mariano Guadalupe Vallejo, consisting of infantry, cavalry and artillery. The last was armed with a field-piece to destroy the palisades. The wretched Indians could do very little against such an army. Their fortifications were soon destroyed, and they themselves left at the slender mercy of their victors. Shocking to relate, many of them, even old women, were butchered in cold blood. The Indian allies of Vallejo were allowed to form a circle round their victims and shoot them to death with arrows, while others were hanged from the trees by ropes made of vines. Estanislao escaped and sought refuge with Father Duran, who kept him hidden for some time, and afterwards secured his pardon from Governor Echeandia. Father Duran did his best to have Vallejo punished for allowing what has been termed the greatest barbarity ever perpetrated in the territory, but Vallejo's influence with the authorities was too great, and he escaped without even a trial. One of his soldiers, however, was sentenced to five years' penal servitude for shooting a defenceless old woman.

Yoscolo's rebellion occurred in May, 1831. When only twenty-one years old, this young Indian had been made chieftain of all the Indians at the Santa Clara Mission. He was thus made responsible to the Fathers for their good conduct. He was much respected for his great tact and was considered a most reliable man. On one occasion, however, he failed to prevent certain depredations by his people, and it was determined to punish him. Instead of submitting, he organized a band of five hundred Indians and defied the authorities. The mission guard of some dozen soldiers under Juan Mesa, who was really a great Indian fighter, was powerless against them. The same night they broke open the stores and carried off blankets and whatever else they wanted. Next, attacking the enclosure where the young unmarried women lived, they persuaded or forced two hundred of them to join in their flight. Some two thousand head of horses were then seized, and, driving them away, the Indians hurried across the valley and over the mountains. The whole plan was so well arranged that the Fathers believed that it had long been premeditated, and

that Yoscolo's fault had been committed purposely, to give him some excuse for an outbreak.

In a few weeks, General Vallejo collected two hundred men from the various presidios and started in pursuit. He came up with the fugitives, now numbering several thousands, on the banks of the Stanislaus river, a tributary from the east, of the San Joaquin. The wily Yoscolo was a match for the Spaniard. He ordered a great many bundles of straw to be set afloat down the river, and these Vallejo mistook, by the dim moonlight, to be the Indians. The troops at once chased them along the river bank, and before they fully realized the trick, the Indians had secured an impenetrable refuge further back in the wilderness. But their success had too much elated them. It was not long before Yoscolo made another night attack on the Santa Clara Mission. After plundering the stores, his band made their escape this time to the Santa Cruz mountains on the west. They entrenched themselves there in the canyon that led off from the present town of Los Gatos (so named from the fact of the woods abounding in wild cats). This audacity could not go unpunished, and Juan Mesa determined to make a supreme effort to destroy the rebels. He organized a band of one hundred men in a few days, and started for Los Gatos. As his men drew near the Indian encampment, Yoscolo came out boldly with his full force and descended the mountain half-way. The battle lasted the whole day. Yoscolo arranged his braves in the form of a square and ordered them to lie flat, so that they could fire their arrows with greater security and escape the bullets of the Spaniards. At least one hundred of the Indians were either killed or wounded in the battle, but not one surrendered till the last arrow had been spent. Eight or ten of the whites were killed. Yoscolo was amongst the wounded and Mesa ordered him to be beheaded with the most prominent of his followers. Mesa returned the other Indians to the Mission. There they were for a long time kept in wholesome fear by the sight of Yoscolo's head hanging by the hair from a pole.

In the midst of these disputes and outbreaks, the Fathers continued their wonderful activity in Mission work. In 1797, Father Maguin planted the magnificent alameda, the "Beautiful Way" of willows leading from Santa Clara to San Jose. In consisted of a double line of willow-trees stretching away for about three miles, from the Mission to the Pueblo. Two hundred Indians were employed in planting, watering and protecting the young trees, while for the whole length, a ditch was dug to irrigate them from the waters of the Guadalupe. The road was considered the

handsomest in California, and was justly compared to the Unter den Linden of Berlin and to Euclid Avenue in Cleveland. All the great religious and civic processions were wont to pass down its full length. Only the last few years have seen it ruthlessly destroyed to make way for a street railroad.

A grand new altar arrived from the City of Mexico on the 12th of August, 1802, and was placed in position with great pomp and rejoicing. This venerable piece of work still remains, none the worse for its years, as the main altar in the present church at Santa Clara. It is in strict rococo style. Its dimpled cherubs holding the candlelabra, the wondering-eyed faces that look upon us from a little above, and the tall reredos, so strong in its coloring and so grotesque in its four statues of the Saints—all so novel in this new land—could not have failed to impress the poor Indian with a deep religious awe.

Sixteen years later, in 1818, the fine old church which Father Murguia had built at Gerguensun, had to be abandoned. Hall tells us that its walls were cracked by an earthquake in 1812 and quite ruined by another in 1818, but H. H. Bancroft doubts this story, as he can find no authority for it in manuscript or elsewhere. At all events, Fathers Maguin and Viader were obliged to cast about for another location, and so pitched upon the present site, They built their new church running east and west, because. as it is said, the line of the earthquakes had always run north and south, though now-a-days, we believe, they have turned and run east and west. The story of the building is an interesting one. The plans called for a structure two hundred feet long, forty-two feet wide, and about thirty feet high, with a steeple sixty feet in height. The walls were to be of adobe, over two feet thick. Every detail of the plan was realized, and in two years the church was completed. The usual one-story quadrangular adobe dwelling-house was erected beside it. A fair picture of the church and mission house as they looked about that time, hangs in one of the parlors of the present residence. The present residence is, in fact, only the old adobe buildings, with two modern frame stories added, and the interior considerably remodelled. The timbers were chiefly of red wood, a few being of live-oak, and were cut in the forests of the Santa Cruz mountains, fifteen miles distant on the west. After a tree had been cut down, it was hewn into a beam, forty feet in length by one foot square, by axes instead of saws. Then it was mounted on the shoulders of a sturdy file of Indians. The Father in attendance gave men and beam

his blessing, and the men marched off with their precious burden and arrived at the scene of the building without a single halt. One of these timbers has since been converted into the handsome top-piece of the sanctuary-railing of the present church. The great beams of the roof were lashed together by thongs of raw hide and covered with the familiar red tiles.

On the outside, the building was painted and whitewashed, and on the inside, it was gaudily decorated with scroll and festoon-work along the sides and on the ceiling, while over the sanctuary were painted the same somewhat grotesque figures of angels and saints as are still preserved with religious veneration. Coarse red, yellow and blue were the chief colors employed, and in mixing the paints, the juice of the cactus was used instead of oil. In overhauling the interior of the church at a recent date, the Jesuit Fathers—after adding a small gallery at the street end, and a cloister around the sanctuary, besides enlarging the gloomy little windows, and putting in handsome red wood pews—were careful to preserve as much of the original decorative work as possible, and where not possible, they produced it in fac-simile. The pulpit in use to-day and the great crucifix are both relics of the old Franciscans. The church as it now stands may be truly said to be the best specimen left us of the old mission churches. This, however, does not apply to the exterior, where nothing remains to tell of its pristine lustre. Father Viader had painted a brilliant picture of Saint Clare over the door-way, and others of Saint Francis of Assisi and Saint Anthony of Padua on either side; and all around these Saints the sunlight played upon a mass of decorative work equally brilliant. Professor Anderson, "The Great Wizard of the North," gave a very flowery but truthful account of the church, in the Philadelphia Sunday *Atlas*, in December, 1860, though in his day the coloring had begun to fade very badly, and the Indians, for whom all this glory had been called into being, had been, except a woe-begone remnant, gathered to their fathers forever. In 1841, the adobe steeple was replaced by one of wood, with a clock and a gallery to adorn it, and all were painted a heavy green; but quite recently this steeple has been replaced by two noble-looking towers of cement-covered brick.

The southern tower holds the three aged bells of the Mission. The largest and most ancient bears the inscription: SANTA CLARA · 1798 · AVE MARIA · PVRISSIMA. On the second, a band near the top reads: AVE MARIA · PVRISSIMA; while another below reads: SANTA · CLARA · RVELAS · ME · FESIT · 1799. The third and smallest has the

inscription: By W. T. GARRATT · S · CLARA · AVE · M · PVRIS · 1805 · REF. 1864, showing that the original bell had been recast. The clanging of this last bell, destroying by its rudeness the solemn silvery tones of the other two, as still happens every Sunday, is said to date from the time of the savages, which we can readily believe.

The mission Cross now facing the church from the opposite side of the road, is the identical cross which dear old Father de la Peña set up at Socoistika, when he celebrated the first Mass in Santa Clara valley. Marcello, the Indian to whom we have already referred, a famous historian of the Mission, assured the Fathers of this fact. It has since been covered to preserve the original wood, but an opening at the foot reveals a part of it, black indeed with age, but showing no signs of decay. The inscription now adorning it—"He that shall persevere to the end, he shall be saved"—was not on the cross at first, but was suggested by Father Weninger, S. J., at the close of a mission which he gave in the church. The Jesuit Fathers have also set a railing about it to preserve it from pasturing kine and vandal tourists.

(*To be continued.*)

ALASKA.

(*Extracts from a letter of Fr. Muset to Fr. Cataldo.*)

St. Michael's, October, 26, 1889.

Reverend Father,

P. C.

I have been at St. Michael since the beginning of this month and I may not be able to meet Fr. Tosi at Cape Vancouver before December. At this season sailing on the Yukon is dangerous and travelling on a sled is impossible without snow and ice, which I am anxiously expecting. To be awaiting cold weather at the end of October, in a country so near the arctic circle, will appear astonishing; but the fact is that, till now, the mean temperature has been 45 degrees and the lowest temperature 26 degrees.

St. Michael's is situated on a small cove on an island of the same name to the south east of Norton sound. The island is divided from the mainland by a small canal which is crossed by boats. This post, called on the map St. Michael's redoubt, has nothing redoubtable either in appearance or reality. There are six or seven houses defended by two cannons, mounted by the Russians in 1833, and long ago

harmless; these are all the defences of this the capital of the Yukon district. There is stationed here an agent of the Alaska Commercial Co., with a few laborers to handle the goods brought here once a year by the traders of the company. I remain with them and I have to thank God for the respect they show me, although the agent is a Jew, the storekeeper a Lutheran and the cook a Russian schismatic. They gave me a comfortable room and continue to do all in their power to please me. I myself would prefer to be treated less cordially and to see them disposed to become Catholics; but they have no idea of the supernatural life. Money, money is their God, and though entirely ignorant of religion, they wish to remain so. The only good result of my stay will be to have obtained their confidence and esteem. One of them asked me, as a great favor, to give a few lessons to his two children, and all show that they take a deep interest in the success of our apostolic work among the Indians. Although I am alone here, 500 miles from Cape Vancouver which is my destination and where my superior is, and have been deprived, for a month and a half, of wine and altar-bread, nevertheless my soul is overflowing with consolation and I have learned, too, since my departure from San Francisco, to rely entirely on God's help, which makes everything easy. Are not patience and cheerful resignation to the will of God the best companions for a missionary in Alaska? My dealings with the Commercial company have strengthened my resolution to devote myself entirely to the conversion of the Indians of this country. For the sake of a little money these men are resigned to suffer for many years (one of them has been here since 1871) the same privations that we undergo. They have no better diet; they occasionally have nothing but bear meat; they receive not the graces that are abundantly given to us, and still they do not complain, but work on courageously. Should children of the Society, then, who labor to save immortal souls and strive for a heavenly crown be ungenerous? Ask the Sacred Heart, Reverend Father, that I may be in all things a true missionary of the Society.

I recommend myself to your Holy Sacrifices,

P. Muset, S. J.

St. Michael's, October, 15, 1889.

Rev. Father,

P. C.

My dealings, for a month and a half, with the oldest pioneers of Alaska enable me to give you some reliable infor-

mation. These items are the more trustworthy in that they agree with those given by the U. S. Coast and Geodetic survey office.

The area of Alaska is 541,409 square miles. The Yukon division, which comprises the valley of the Yukon as far as it lies in Alaska, and of its tributaries north and south, contains 176,715 square miles. It extends from Behring sea on the west to the British possessions on the east, and is bounded on the south, in part, by the Kuskokvim river, near which is the neat residence of our fathers at Cape Vancouver. No state or territory, except only Texas, approaches in area this vast Yukon division. St. Michael's is the bay where vessels can but rarely come and where they can remain but for a short time. They never come before the latter part of June on account of the large bodies of ice that drift in the Norton sound and in the straits between the delta of the Yukon, and St. Lawrence island. The river is not open for navigation before July and closes at the end of September.

The whole valley of the Yukon lies within a few degrees of the arctic circle. The level places and even the slopes of the mountains, covered with snow, as they are, for seven or eight months of the year, are always swampy. The heat of summer has no effect save to produce a rapid growth of native grasses and weeds, among which, swarms of mosquitoes and of black flies more dangerous than mosquitoes, congregate. Whenever rain does not fall too abundantly in summer, a few vegetables can be cultivated, but with the exception of turnips and lettuce, they rarely come to maturity. The mountains along the Yukon are covered with forests which are almost impenetrable. They furnish an abundance of fuel for the long winters, and a plentiful supply of game. The cold during winter, however, is so severe (70 degrees below zero on the coldest days) that hunting is impossible. At such times dried fish and seal meat are the only food, and a good appetite their best condiment. Sometimes, too, bear meat is served at table. This meat is best recognized by its toughness, as its taste can be easily disguised by some strong seasoning. On the coast, the advantages of fuel and game are not so abundant. The country around St. Michael's is volcanic. Every eminence in sight is the cone of an extinct volcano. The sand of the beach is composed of pulverized lava. Quite close to St. Michael's is a crater, which now forms the basin of a beautiful lake, where alone, fresh water is to be found. Of course such soil does not produce trees and it is the same along the coast. Immense quantities of wood, however, are drifted

along the shore. This wood comes, chiefly, from the Yukon river, which, by several mouths, empties into Behring sea. As the Yukon runs through a great timber country and is navigable for 1800 miles from its mouth, the quantity of drift-wood carried down into the bay is considerable. The natives haul out the larger pieces, and pile them up out of reach of the tide, until they are dry enough for use. Those piles can be seen, at intervals of a few hundred yards, all along the Norton sound.

I cannot now, from experience, give you any exact information about the cold of Alaska, because, thus far, it has been remarkably mild; but from what I learned from Mr. Frederickson, who remained many years, as a trader of the Alaska company, at Nulato and Nukjukajet, the average cold, during the winter, is 35 degrees below zero, on the Yukon, and 25 on the coast. The cold, however, is felt less on the Yukon on account of the absence of winds which are rather high on the coast. The same resident told me that, at Nulato, which is situated very near the arctic circle, the cold is sometimes 76 degrees below zero, but that it never lasted more than three days. At Cape Vancouver, the freedom from excessive cold, though it is in the 62 degree of north latitude, is due to the influence of the warm current setting in from the Japan coast, which striking the western extremity of the Aleutian islands, is deflected north and south of them—the current from the north preventing the arctic ice from floating south—and the current from the south essentially modifying the climate of the whole Pacific coast. Compared with Montana and Washington, the cold in Alaska is extremely severe, but our houses, except those of the Indians, have double windows and walls; moreover, the roofs are built of logs, which are easily heated and retain the heat for a long time. When we go abroad to travel or to take exercise, fur boots, fur overcoats, and fur caps are necessary; with these we can boldly face the cold, but without them we should be frozen to death. This fate is not so rare, especially among the Indians. You will understand, Reverend Father, that having no roads but the Yukon and its tributaries, this part of Alaska is not favorable for travelling, since the only means of conveying the new comers to their destination are steamboats plying on these rivers, between the various stations. Instead of two or three days, by water, on the steamer, I shall have to spend, perhaps, twelve days going by land and to sleep in the open air. But *Angelus Domini erit mecum* and you pray for me; hence I shall be secure.

We have not here, as in Norway or Spitzbergen, a day

lasting three months and a half. The length of our day in the Yukon district is almost the same as at St. Petersburg and Tobolsk. The longest day in summer, is 20 hours, and the shortest in December, is three hours and a half. It is true that in the northern part of Alaska at Barrow, 600 miles from the Yukon, near the north pole, the length of the day is three months.

The number of Indians and savages, that live in this vast country will never be exactly known. The whole population is estimated at 45,000. During their occupation, the Russians, outside of Sitka, had their principal stations on the islands and on a few points of the coast. They never penetrated into the interior except along the Yukon, where the salmon fisheries are so abundant. The fur-trading was carried on by the Indians of the interior, by conveying to St. Michael's, every season, the skins of bears, beavers and martens, and after they had made their sales, they returned to their villages. This occasional intercourse with the Russians did not, as in case of the Aleuts, exercise any influence on the habits, customs and languages of the Indians of the interior. They remained genuine Indians. The half-breeds only, and they are very few, know a little Russian, but their ordinary language is Indian. It is then a mistake to say that the missionaries in Alaska have to learn Russian and Indian. Russian is spoken only in slang phrases and in a corrupt form in the Aleutian islands and at Sitka; here, however, hardly one per cent of the people speak that language.

Before the coming of the lamented Archbishop Seghers, one schismatic priest and two deacons had charge of the whole Yukon district. They visited, once a year, the various tribes living along the river; baptized and confirmed them at the same time, for, you are aware, in the Russian church, the priest immediately after conferring baptism, instead of applying the vertical unction, as is done in the Latin church, confers the sacrament of confirmation. Afterwards the priest sent the names of the new christians to the Russian bishop at San Francisco, who sent in return a sum of money proportioned to the number of persons baptized. As to instructing the Indians there was no question. To give you an example: the Indians camping around St. Michael's received during last year but one visit from the schismatic priest, and then he said in the church at 4 o'clock P. M., what he is pleased to call half a Mass, after which he went away. You may judge what the Indians know about God. Accordingly, our fathers have, in this country, the largest scope for their zeal and they will succeed with the help of

the Sacred Heart. The best proof of this is to be found in the fact that the devil tries to discourage them and to put difficulties in their way. The Russian priest did his best to dissuade the people from sending their children to the school at Kazarevski, by telling them that the sisters had, concealed in their house, a big snake, which would surely devour their children. His wickedness was soon discovered and 14 children were immediately sent, as boarders, to the new school.

Auri sacra fames attracts not alone miners to the Yukon, where little gold is found and where they give the most pernicious example, but even Protestant preachers are not proof against the seductiveness of money. The Episcopalians have established missions at Anvic and at Nukjukajet; the Lutherans have sent from Sweden two missionaries up the Oonalakleet river; the Methodists now teach the children of the islands. Do they come through the motive of zeal? I hardly think they are so disinterested; for two Methodists, with whom I travelled, told me in a moment of confidence that they get an annual salary of 1000 dollars. One of the Episcopalian ministers, after a few months' stay in Alaska, went back to the States to get married, and another is now anxiously awaiting the next steamer, to go and do likewise. On the whole their coming and presence here create many difficulties for us. They proclaim, as we do, that their religion is the only true one and the Indians, in their ignorance, know not whom to believe or where is the true road to heaven. I should like to tell you how our missionaries by their confidence and courage are surmounting all these difficulties, but the two missions on the Yukon, are too far distant from St. Michael's—Kazarevski being distant 360 miles by water, and 200 by land, and Nulato 500 miles by water and 300 by land. It may edify you to hear what a certain steamboat-Captain thinks about us. "Your fathers," he said, "are the best men in the world; all the Indians love them and I myself would die for them." This is the testimony of a Swedish freethinker.

In fine, to tell you that I am happy in Alaska, that the remembrance of my brethern is always present to me and that Our Lord is a good Master making sweet and pleasant all my privations would be quite superfluous as you already know all these things full well.

I recommend myself to the Holy Sacrifices and prayers of all.

Your servant in Corde Jesu,
P. Muset, S. J.

CAPE VANCOUVER, Dec. 25, '89.

I have been among my Indians for three weeks. My trip by sled from St. Michael's to Cape Vancouver, a distance of 480 miles, was accomplished in 17 days, so that I made, on an average, 28 miles a day. The difficulties on the way were, at times, so great as to cause delays of several hours. The snow was so deep and soft that the dogs sank in it. The ice on the Yukon, which is very deep broke under us three times. But the speed at which the dogs were going and the protection of my good Angel prevented serious accidents. One night we were obliged to camp out on the sea shore, the dogs being unable to advance to the nearest Indian village, 18 miles off. My companion and myself lit a large fire, near which we composed ourselves to sleep. We felt quite comfortable and slept soundly, but on awaking we were covered with snow and no trace of the fire was to be seen. Now it became impossible to follow the shore of the Behring sea, as our guides, who went in advance to sound the ice and snow, reported. We then took a shorter route to the nearest village, but our way led us through prairies and bushes, and although the ice was solid, the fatigue was great. I had no experience in travelling on snow three feet deep, getting out ever and anon to help the dogs, but God preserved me from cold and rheumatism. My companion who, for years, had been used to this climate, caught a cold of which he will be cured with difficulty. During that trip, I had ample opportunity of making the acquaintance of the Indians of the coast and of the interior. They impressed me very favorably. Judging from their great simplicity, with God's help, we can do much good among them. In the 20 villages, which I visited on that trip, I saw nothing blamable in point of morality. Whenever I arrived at a village I was announced as an againterta, or priest, and all assembled to do me honor. In one place I had to assist at a long, monotonous concert given in my honor. The orchestra consisted of two aged drums, and the singing varied but little for two hours. Dancing followed until 3 o'clock in the morning when I awoke my Indian and bade him make ready for our journey; but the people would not have it and accordingly began a new concert. The Indians of Alaska have a passion for music and the famous drum finds a place in every house. The Indian guides sing almost constantly on their way.

I find it difficult to describe the manner of life among these Indians. My notions of their dwellings, for instance, have

been greatly modified by experience. I imagined that their houses were very warm in winter. Not at all. One very cold day I felt very glad on approaching a village, thinking that I should soon warm myself at a comfortable fire. Imagine my disappointment when I learned that the luxury of a fire could not be indulged in before sun-set. Even then we could not, for three quarters of an hour, enter the barrabora or house on account of the dense and suffocating smoke. This smoke, at first, is very hard on the eyes, and after it had cleared away, on this occasion, I was surprised to see six Indians sitting around the fire, in the garment which nature gave them; for it is a custom to strip off their clothes when they make a fire. During the night, especially if the underground opening is not closed, the fire goes out and thus many die of consumption from exposure.

You will be astonished to hear that these Indians are much addicted to the use of snuff. Their box is a sack, from which they take a pinch by means of a tube, elegantly inserted in each nostril. Smoking finds no favor with them, but if you are smoking a cigar they will be very thankful to you for the ashes thereof, which they mix with their snuff. Once in a barrabora in which there were 22 persons sitting on their heels, according to custom, one of us lit a cigar, hoping that the smoke would counteract the influence of the nauseous vapors which we had to inhale. Scarcely was the cigar well under way, when an old woman approached for the purpose of securing the ashes. These she put in her nose with the greatest relish.

On my trip I received some presents from the Indians whose custom it is to gladden their guest with a present, to refuse which is considered altogether impolite. I, therefore, always accepted their gifts which were, at one time, a frozen fish to be eaten with rough salt; at another, the skin of a salmon; now a dish of oiled sea-dog; again a piece of lichen. The Indians were satisfied with my good will, the more so that I always insisted on sharing my presents with my neighbors. The Alaskan Indians have a splendid appetite and can eat, four or five times a day, fish cooked in every style, and without any condiments. I noticed one Indian who devoured thirty fishes, each as large as a herring, at one meal. He moistened the fish in a drink make of a wild herb; this liquid seems to be their favorite beverage. I observed that, whilst eating, he gathered the smaller fish-bones, with scrupulous care. I have been informed that this arises from a superstition they have—that if these bones are thrown away, the other fish in the sea will not allow themselves to be caught. It is only when these bones

begin to decompose and to fill the house with an intolerable smell that they throw them to the dogs. I have often spent the night inhaling the odor of these decaying bones and of a reeking lamp of seal-oil. At first this bad smell is distressing in the last degree, but one becomes used to it or rather the olfactory sense becomes blunted. Notwithstanding the hardships of the journey and the extreme poverty of the people, the grace of vocation made it all pleasant and sweet. My consolation was greatly enhanced by the attention and respect, with which they listened to the good tidings of the gospel.

You may think that the natural scenery is beautiful. It is not. The Yukon is a large river and flows very swiftly near the Behring sea. I could infer this from the fact that the ice is not a smooth surface, but very rough and irregular, being formed of broken pieces frozen together in the most fantastic shapes. Sometimes the scene is very wild and imposing, but owing to the absence of trees the effect is marred. For more than 200 leagues, I did not see a single tree of any size. Everywhere, swamps and prairies meet the eye. Travelling in summer in Alaska should be done by water; never, if possible, by land, over which you must carry your canoe with oars and baggage.

I arrived at Cape Vancouver on the feast of St. Francis Xavier. What an auspicious day on which to begin my missionary labors! What a noble patron to arouse one's zeal and generosity! I began immediately to study Indian. This is the third Indian language I have undertaken to learn during my eighteen months in the Mountains. How delighted you would be to hear, through the telephone, one of my sermons in Kalispel, Crow or Alaskan. On last Wednesday, Christmas day, the celebration in our chapel was very touching. All the Indians of the village were present. After the gospel, I explained in a sermon of ten minutes' length, the meaning of the mystery which we were celebrating. They understood and appreciated it, as was evident from their attention and signs of assent. During the Mass, the choir sang three Indian hymns, which I composed. How, in less than three weeks, I have been able to compose a sermon and three hymns is a mystery to myself; it only shows how much, even a stupid person, can do, with God's help. He, however, knowing that I came to further His glory by the salvation of these people, helps me so visibly that I can never cease to be thankful to Him.

Fr. Treca, who came here some months before me, and myself form our little community. He and I have been together, since 1868, in college, in the novitiate and in theology.

We have neither coadjutor brother nor servant. We take turns in the kitchen, the bakery etc., and what feasts we prepare! How often we laugh more heartily than the happiest heart in the world and how we break out into singing the praises of God, whilst washing the dishes or kneading the bread or making soup! In short we have a most joyful community and the charity which prevails is enough to make Alaska a paradise. I would wish that those who do not trust in Providence would come here for a short time. Generally speaking, our provisions are flour and salt meat. Sometimes, however, an Indian brings us a fresh fish or a wild goose or the tail of a young whale. For the vigil of Christmas we had no fish; we trusted in Providence as usual, and soon an Indian knocked at our door, bringing with him the quarter of a seal. To-day, the 26th of December, we have a Christmas tree for the children of the school, to whom we also explain the catechism twice a day. I never saw such joy and happiness, as the little Indians show on receiving their share of the toys. The village is filled with music coming from the little trumpets, taken from the Christmas tree. Whilst the children are enjoying themselves, I avail myself of the opportunity of writing you these details.

I recommend myself to your prayers,

P. Muset, S. J.

Letters of Fr. Judge to Fr. Cataldo.

San Francisco, June, 8, 1890.

Rev. and dear Father Superior,

P. C.

I fear you will think it strange that I have not written sooner. As I could not give you positive information on the points you would like to know, I did not send any letter. At Victoria I saw his Lordship and received faculties for Fr. Muset and myself and also what you desired for Fr. Tosi, viz., to have power to give faculties to any fathers who may come there, without seeing his Lordship. But I did not succeed so well in regard to the money; for he says he cannot give anything just now. The brother spent some days in Santa Clara and was examined by the physician and infirmarian; the former said he will take upon himself all responsibility, and the latter declared: "Let him go in

God's name; he will be all right." Since he heard their decision he has been in the best of spirits, and seems to be rapidly improving. I have bought everything; the bull, sheep, goats, dog and cats I take from this place, the cows and steers will be taken from Unalashka. The company will charge for them about the same price they would cost here, and the freight will be a hundred dollars less, or about half as much as from here. We shall sail on the *St. Paul*, on Tuesday 10, at 11 A. M. All here have been very kind and have given me many things and helped me in many ways. I am sorry I have no word to take to Fr. Tosi about the sisters. My health is good and I was never happier in my life. May God grant me grace and strength to do and suffer something for His glory. Humbly recommending myself to your holy Sacrifices, I remain your humble servant in Christ.

W. H. JUDGE, S. J.

UNALASHKA, June 24, 1890.

REV. FR. SUPERIOR,

We arrived here safely yesterday morning, after a steady run of 13 days. We were both quite sea-sick the first two days, but afterwards we enjoyed the voyage, except last Thursday which was so rough that we could not eat anything until evening.

They say we have had an unusually fine trip. It is 2120 miles from San Francisco to this place, and 800 from here to St. Michael's; but we will have to go 200 or 300 miles out of our way to land a young lady, belonging to the Moravian mission, on the Nushegak river. I think we shall leave here on Thursday and be in St. Michael's before the 4th of July. There are no ministers on board. There is one young man going to help at the Episcopalian mission at Andreievsky on the Yukon, and two young ladies of the Moravian church going to two different missions, both, I believe, on the Nushegak river. I am told that there went up before us, from San Francisco to Cape Prince of Wales, two Episcopalian ministers, each with a government salary of a 1000 dollars, and also one Presbyterian minister to a point on the coast between St. Michael's and the cape, who receives $1500. Each of the young ladies, who are with us, receives $1500 from the government. I believe the Russian bishop has some trouble in his church in San Francisco, which detained him. This is a U. S. custom house station, to keep liquor and fire arms out of the Territory. Hereafter we shall have to obtain permission from this office even to land Mass wine.

The officer has no religion, but his wife is a Catholic. They had heard from Capt. Healy that there would be some sisters on this boat and he came to invite them to his house while we were in port. These islands, as far as I have seen, are clumps of high mountains, covered with grass and moss; no trees are visible. It is generally cloudy and rains nearly every day; it is not cold now, and even in winter, they say the temperature is never below zero. There are about 200 inhabitants here. The only white people are the agents of the A. C. and Co., and the custom house officer. The rest are natives employed by these. There is a Russian church here to which the natives belong; they keep the Czar's birthday as a holiday, just as they used to do, and know nothing about the United States. There is a steamer here which is expected to go to Victoria in a week or so, and I wish to send this letter by her that you may know we have arrived here in good condition. They have discovered fine coal mines on the peninsula between here and the main land, and expect to have a great coal station for all Pacific steamers. It is still daylight here at 10 P. M. and yesterday morning I was up soon after 3 o'clock and it was already bright day. From what those who have been to St. Michael's say, it seems it is quite mild there now. August is rainy and the cold begins in September or October. I would not be surprised if the boat makes another trip this year. I fear Fr. Tosi will be disappointed when he sees no sisters. Humbly recommending myself to your Holy Sacrifices and prayers, I am your humble servant in Christ.

W. H. JUDGE, S. J.

NUSHEGAK, July 4, 1890.

REV. AND DEAR FR. SUPERIOR,

P. C.

We arrived here this morning, just a week since we left Unalashka. We should have been here last Monday, but Sunday evening, while we were waiting at the mouth of the river for a pilot, a storm came up and we had to put out to sea and did not get back until yesterday evening, a loss of four days. We cannot possibly get to St. Michael's before the 10th, and it may be the 12th or even the 15th before we reach there. There is nothing here but salmon-canning establishments; four, I am told, on different points on the river. We see only one. The Alaska Co., also has a station here. I made a mistake about the Protestant ministers

who came up this year. One Congregationalist has gone to Cape Prince of Wales; two Episcopalians to Point Hope and one Presbyterian to Point Barrow on the north coast. All are paid by the government each $1500 a year and have been sent at Jackson's invitation. We are both quite well. The brother is gaining every day, but cannot stand it when the sea is rough. The weather is quite mild, and would be even warm if the sun could get out, but we seldom see it, except for an hour or so at a time. Still, although cloudy, you can read after 10 o'clock at night. If they had sunshine they could grow many things, but as it is, I fear they cannot do much. However, they say we have much more sun on the Yukon than here on the coast. They say there is a sailing vessel here going to San Francisco to-morrow. So I send you this that you may see how we are getting on. Again recommending myself to your Holy Sacrifices and prayers I am your humble servant in Xto.

W. H. Judge, S. J.

St. Michael's, July 20, 1890.

Rev. and dear Fr. Superior,

P. C.

Brother and I arrived here last Sunday evening, the 15, nearly 34 days from San Francisco. I sent you two letters on the way, one from Unalashka and one from Nushegak, which you should have received before this. We found Fr. Tosi and Fr. Treca waiting for us. The first thing they asked was—Where are the sisters? And I cannot tell you how disappointed they were when I told them no sisters were with us. And all the people here were equally disappointed. Everybody is praising the sisters' school. Mr. Petroff, a Russian, who is taking the census, was here a few days ago; he had just come down the Yukon and had stopped at the school, where the children gave him a specimen of what they could do, reading, speaking, etc. I heard him say, "I am ashamed of my church; we have been here for fifty years and have not done as much as you have done in two or three." From all I hear and see, I am sure we can get all the children we can accommodate. The sisters have made a good impression on all classes and their disappointment at not seeing more come, for two years, is great in proportion. I hope you will be able to get us a half dozen for next year; for schools seem to be more necessary here than anywhere. The Indians are most anxious to learn and are very smart. You would be surprised to see them work-

ing at unloading the steamer; they like work, and quickly learn from others, how to work.

The weather here is like your spring—from 50 to 70 degrees. The coldest weather last winter was 45 degrees below zero, and as in the mountains, there was an unusually heavy fall of snow. There is still a little of it left on the hills and cuts here and there.

Both Fr. Tosi and Fr. Treca look well and are in good spirits. Frs. Treca and Muset are stationed on the coast at Cape Vancouver, between the Yukon and the Kuskokvim rivers and have already baptized quite a number. Fr. Treca preached this morning in Indian and he seemed to have no trouble to say what he wished. Fr. Tosi says both he and Fr. Muset already know the language well. Although the company told me positively they had not received the boxes from Helena, when our freight came off here, I found them amongst it—boots, over-shoes and stockings, so we have a good supply. The brother was sick whenever the sea was rough but he is all right now; he has been kept busy all the week looking after the stock and freight; he is in good spirits and improving every day. I made all the original reports, but had not time to make all the copies myself. Last year, the steamer which was to take the provisions up the river was wrecked soon after she left here and much of the goods were lost or damaged, which made provisions somewhat scarce. Accordingly Fr. Tosi had to send away the 30 day-scholars from Kazarevski, because they also take dinner at the school. And as the sisters did not come last year, as he expected, he could not have a regular school at Nulato. This is why we only send reports for one school, although the contract calls for two. It would be good to explain this to the Bureau.

Frs. Treca and Muset have had a small school, eleven children, at Cape Vancouver, and will have more next year. I believe Fr. Robaut will go to Nulato and have a regular day-school there next year. One copy of each of the reports must be sent to the Board of Education at Sitka, and the other three, with the three vouchers, to the Bureau in Washington.

Mr. Petroff tells us that Jackson has removed his residence and office to Washington D. C., with permission of the government. He is now in the Arctic and is expected here in September.

With kind regards to all and many thanks for all your kindness and especially for sending me here, I remain your humble servant in Xto.

W. H. Judge, S. J.

Letter from Fr. Treca to Rev. Fr. Cataldo.

TUNUNAGAMUTE, CAPE VANCOUVER,
ALASKA, June 2, 1890.

REV. AND DEAR FATHER,
P. C.

In compliance with your Reverence's request, I undertake to give you a brief account of what we have accomplished at this station since our arrival on August 20, 1889. But as our voyage from St. Michael's contained incidents which produced some alteration in our plans, a few words about it may not be out of place. Our party, which consisted of Rev. Fr. Tosi and myself, an interpreter, and a Russian carpenter with his wife, engaged passage on a small and leaky schooner that was commanded by the trader of Tununagamute and manned by five Indians. By July 20, everything was in readiness for the trip, and going aboard with the trader's family who were to be our only travelling companions, we joyfully started for the scene of our labors.

The captain, who was also the owner of the vessel, did not dare put out to sea with the wretched craft, but decided to hug the shore and tread his way through the channels, a proceeding which was by far safer, but which also greatly prolonged our journey. I need not dwell upon the trials that befell us on the way—how often we stopped because the wind was contrary, or we ran aground, or we landed the cargo and baled out the schooner—since the time which we spent, a full month, speaks for itself. But among these annoyances, I had the happiness of visiting many Indians on shore and of baptizing a number of children. I was also rejoiced to observe that the natives in this part of Alaska are more simple and less corrupted than they are where communication with the whites is more frequent.

At Askinuk, Rev. Fr. Tosi left us to pay a flying visit to several somewhat distant villages. We were to continue on our way as circumstances permitted and he was to meet us at a point farther down the coast, but when the schooner was ready to sail, our interpreter and our carpenter, having come to an understanding with each other, informed me that they had decided to go no further. What was I to do? After trying in vain to make them keep their agreement with us, I was obliged, though not wholly against my will, to sail without them, for I had looked forward to more trouble than profit from the pair.

On arriving at our destination, we put up our tent, which served us as a residence and store-house, and began

preparations for a suitable defence against the rigors of the approaching winter. This was no easy task, for the coast is treeless and, with the exception of a few hills, very little above the sea-level and is consequently quite moist. The natives, whose huts of logs and mud are half underground, first choose as dry a spot as they can find and then with logs from the drift-wood along the shore, they speedily put up a home. A hole in one side of the dwelling serves as a door, and another at the top does duty as window, chimney and ventilator. When they use it as a window, it is covered with a piece of thin, translucent skin, or, in winter, with a block of clear ice. By removing this cover, they have a very serviceable chimney for the hole in the mud floor which fulfils the office of a stove. After having kept up a fire for some time, they close the window (no, I mean the chimney) and remain comfortably warm. In their large public cabins, or *casinoes*, as many as a hundred persons remain shut up together for several days when the weather is stormy.

But we resolved to depart from the prevailing style of architecture. Rev. Fr. Tosi, who has already had many years' experience, is no novice in house-building and with a good Indian as assistant, he began the construction of a log-house. The timber was brought up from the sea-shore in rafts, some of which were broken up and scattered by storms, and the work of cutting, hewing, and splitting was vigorously undertaken. As for myself, besides rendering what little assistance I could in carpentry, I assumed exclusive charge of the kitchen. In brief, the work was so urged that by the first frost, Sept. 26, the building was well nigh completed. Rev. Fr. Tosi passed the night of the 28th in the house, and on the following day, the feast of St. Michael, solemnly blessed it and sang high Mass. For the lighter inside work we dispensed with the services of our industrious helper, and soon had our building finished and furnished. It is 18 by 24 feet and contains two rooms, of which one is a chapel and school-room and the other is a kitchen, refectory, dormitory, and study.

After the completion of our residence, the trader gave us almost daily lessons in the language of the natives, Rev. Fr. Tosi began to translate the catechism, and I set up a school. The teaching is of course a very simple affair as it includes merely the alphabet, numbers, names of common objects, and the first questions of the catechism. If we may judge by their present progress, the children will learn without difficulty.

As Indians are everywhere Indians, here as elsewhere

they have their home where they find their food. In summer, they transfer their *penates* to the prairies and lakes for wild fowl; in winter they go to the rivers and sea for fish; in spring and autumn, they seek those parts of the coast which abound in seals, walruses, etc.

One of the Commercial Company's steamers made an extra trip to Alaska last fall and thus gave Fr. Muset an opportunity to come to our assistance. Leaving San Francisco September 5, he had an uneventful voyage to St. Michael's where he was detained for nearly two months. At the very outset the good father had to endure the two hardest trials in Alaska, viz., solitude and cold winter travelling; for having secured a sled, he started for this station on Nov. 13, and after a fatiguing journey of seventeen days, during a part of which he was obliged to wrap himself in skins and sleep in the snow, he arrived here in excellent health and spirits. He began at once with great ardor to master the language, and such was his success that on the feast of Christmas he preached in Indian. In the meantime he had also composed several songs in the same tongue.

On December 5, Rev. Fr. Tosi left us to visit Kazarevski and Nulato. Not having a brother until towards the end of April when Bro. Rosati arrived on a sled from Kazarevski, we did our own housework. It is true, however, that our kitchen does not demand an experienced *chef*, since our ordinary fare consists of griddle-cakes and fish, with a dish of pease or beans for dessert.

Since the beginning of this year, we have had high Mass, sermon, and catechetical instruction every Sunday, to which we added during Lent a low Mass and instruction on Thursdays for the benefit of our catechumens. Our aim in these explanations of the catechism was to ground them well in the principal mysteries of religion and to baptize them before they began their spring wanderings. The conduct of the Russian priest when he visits these good people is in marked contrast to ours, for he gathers as many as possible, both adults and children, and administers the sacrament with no preliminary instruction,—a very easy way, surely, but—! He even gives holy Communion to white sheep and black without any scruple—"Compelle intrare."

As the fruit of our labors, we baptized 23 adults on Easter Sunday, and on Whitsunday, we administered holy Communion to 17 first communicants and baptized 15 persons, of whom 13 were adults. From August 1, 1889, to June 1, 1890, we have baptized 138 persons of whom 36 were adults and have blessed one marriage.

On the feast of the Patronage of St. Joseph, as there were

indications that the ice would soon break up, we went in processsion to the shore where the fishermen's boats lay and invoked the blesssing of our heavenly Father upon the approaching labors of our neophytes.

Every evening during the month of May we had devotions and instructions on confession and holy Communion, which were attended with such edifying regularity and earnestness that we established as a permanent feature the recitation of evening prayers in common.

As the fish were beginning to come in, which indicates the arrival of the busiest season for the natives, we held our school exhibition yesterday. The programme comprised recitations, simple numbers, and familiar nouns and verbs in both English and Indian, and catechism in Indian, interspersed with songs in the same tongue. The grand *finale* was rendered by the mission band—a music box.

Let me now jot down the result of my observations, which I trust will not prove devoid of interest.

In appearance, our Indians are of middle size, strongly built, and of a rather light color. Some are almost as fair as white men. Although they are strangers to tattooing, they disfigure themselves in other ways, especially by hanging ornaments from the nose, ears, and under lip, which are perforated for that purpose. The young women prefer a little crown of colored beads dangling from the nose, while the men, more particularly on days of great solemnity, like to adorn themselves with a large, flat, colored stone suspended from the lower lip. As a general rule they cut their hair, though some have a superstitious fear of a premature death, if they were to be guilty of such an act. Really, it seems to me that motives of health and cleanliness, especially during the summer months, should induce all of them to keep their polls closely shorn.

In former times, it is said that they were much given to war with the attendant atrocities of savagery, but their sanguinary encounters together with famine and disease have so diminished their number and quelled their turbulent spirit that they now seem firmly established in peace and amity. Whatever may be said of other Indians, it is certain that those with whom we have come in contact are not cannibals.

Although without a very definite form of government, they have a code of unwritten laws and customs and yield obedience to their chiefs and doctors, both of whom but too frequently maintain their sway by astuteness and trickery. One general custom which shows their fraternal feelings towards one another deserves to be mentioned. When several are present at the killing of a large animal, the one that

inflicts the death-wound takes the choicest portion of the carcass, and the other participants, even the simple bystanders, share the remainder. When we pass their dwellings they generally offer us some fish or other food, for which they neither ask nor expect a remuneration; but if we present them with a little tea or tobacco or even a cracker, they receive it with the liveliest demonstrations of gratitude.

Owing to the hardships which they endure through climate, food, and shelter, they look old and haggard at an early age. For their various ailments, of which rheumatism is the commonest, they employ few remedies, as far as I have been able to learn, but in serious cases, they have recourse to their doctors. These doctors are amusing fellows, whose chief medicines are noise and mummery If this heroic treatment fails to restore the patient, as is not unfrequently the case, the wrath of his friends falls upon the physician, who sometimes forfeits his life at their hands. During the past year three have been killed for having failed to effect a cure. One of these unsuccessful practitioners having been summoned in the night ostensibly to attend a patient, was slain under circumstances of peculiar barbarity, for his assailants, not content with having taken the wretched man's life, severed his head from the trunk, thrust it into a great gash in the abdomen, and then burned the mutilated corpse.

Last January I had the pleasure of assisting at a *grushka* in the village of Agaiotchamute which is a two days' journey distant from our station. But what is a *grushka?* It is a feast celebrated by the Indians in honor of their deceased kinsmen. Having first labored long and diligently in amassing a great quantity of their commodities—furs, skins, rush mats, clothing, baskets, wooden dishes, fish, oil, etc.,—they invite everybody to a grand reunion, during which the goods that they have collected are distributed to all who come to take part in the festivities.

I went all the more willingly for I knew that I should meet strangers and could easily sound their feelings on religious subjects. Nor was I disappointed, for during the eight days that the celebration lasted, I had daily conferences with them, taught them some of Fr. Muset's songs, and sowed the first seeds of what I hope will prove a rich harvest. On the Sunday during my stay, I sang high Mass and preached to a respectful and attentive congregation. The doctors who attend the *grushka* in great numbers, seemed to eye me with some disfavor, perhaps because they surmised that any success on my part would mark a cor-

responding diminution of the dignity attached to their calling.

While I feel that my experience with these Indians is not sufficient to warrant me in speaking authoritatively on their customs, still, from what I have learned, I am under the impression that some of their ceremonies are simple pastimes rather than superstitions. For example: before the ice breaks up in the spring, these simple people hang various parts of a fish in their *casino*. During the five days that the display lasts, to enter this rustic town-hall without having first carefully removed the snow from one's boots would be a gross violation of Indian etiquette, and to use a knife in cutting fish during the same period would expose the culprit to a sudden death. At the expiration of the time, the pieces are borne with pomp to the frozen river into which they are cast through a hole in the ice. The chief or doctor then thrusts one end of a pole into the opening and having applied his lips to the other, makes a highly complimentary address to the fish and concludes his discourse by earnestly inviting them to come in great numbers at the usual time. Behold the Alaskan telephone!

I have heard, and it seems to be true, that these benighted people have the greatest horror of death. When a person is in his agony, the other members of the family, far from alleviating his sufferings or rendering him any assistance, flee in terror and return only to bury the corpse and with it, the personal effects of the deceased. At times indeed they do far worse, for when they see that the sufferer's case is hopeless, they convey him to a distant spot and leave him to perish alone. If the unfortunate man is still able to move about and they think he may be able to crawl back to the hovel, they enclose him in a little pen and abandon him to his fate. One such awful monument to man's inhumanity is situated at no great distance from our station. Rev. Fr. Tosi, I believe, has seen it, but I have not. When we hold a Catholic funeral service we hope to impress upon them more lofty and more religious views of death.

Mothers are accused of occasionally abandoning their children, but I trust that such a heinous sin is very rare. As they have very cloudy notions of marriage and its responsibilites, they could hardly feel a Christian mother's love for their offspring, but all this will be changed as soon as the true religion shall have enlightened their dark and foggy understandings.

Some men (their number is very small) have two or three wives. The common practice is to take only one wife who

is kept as long as the husband sees fit, when she is repudiated and another takes her place.

Through their slight intercourse with the Russians, these poor people have obtained some glimmerings of religious truth. They recognize one God, whom they call "Agaion," and have a pretty clear notion of the devil, whom they style "chariok." A few, who have been baptized by the Russian priest, wear a little cross around their necks, but their knowledge of religion is as hazy as that of the others.

They do not cultivate the ground. In fact, in our vicinity, the land is so low and marshy that it offers no inducements to the tiller of the soil. Moreover, it is so cut up by small streams that summer journeys are made in boats, of which two kinds are in use. The *baidarka* is a light, covered canoe with an opening barely large enough for a single person. The *baidara* is not covered and will carry eight or ten men. Both are made by stretching skins over a light frame.

The principal indigenous food-plants are three or four that furnish berries hitherto unknown to me, and a certain marsh-plant. All are eaten fresh or preserved in seal-oil for winter consumption. The preserved berries when mixed with deer tallow and snow form one of their most delicious refreshments. (I say *their* advisedly.) There is also the so-called "Indian potato," equal or superior to the Irish potato in flavor, but no larger than a hazel-nut. The ground-mice, which swarm here, gather the little tubers in the fall and store them for their own use, but the lynx-eyed Indian easily detects their dwellings, and at the right time, pounces down upon them and carries off the fruits of their industry. The supply, however, is so scanty that it does not furnish an ordinary article of food. In fact, the natives are so wholly dependent for a livelihood upon fishing and fowling that if fish is not abundant and the geese do not come, they endure the miseries of a year of famine.

Their dogs, which are their only domestic animals, are on an average smaller than the Newfoundland, but they pull and swim well. When properly cared for, they present a fine appearance, but as they ordinarily receive no attention from their masters and are moreover great fighters, they are all more or less scarred and maimed. Their time of usefulness is not long, for they suffer from overwork in winter and are subject to rheumatism and other diseases. For example: a malignant form of distemper sometimes rages among them with such deadly effect that they became scarce and costly, During the past year it wrought such havoc among them that I have thus far been unable to purchase any good animals.

Here on the coast, where the climate is milder than it is in the interior, our first frost came on September 26, as I said, but even in October we had several fine days. The cold, which in itself is quite supportable if the air is still (a condition seldom verified in our exposed situation) was greatest in February, although in March the thermometer indicated 23 degrees. On our shortest days we had light from 9 o'clock A. M., to 3 o'clock P. M., while on our longest days we read with ease at midnight. Thunder and lightning are unknown.

Perhaps I might mention a visit which we received early in February from a Moravian minister. Having heard of our arrival, he came up from his residence on the Kuskokvim river to make our acquaintance, for he supposed that we were Protestants. On learning that we were Catholics he expressed great astonishment, but remained with us for three days, during which we treated him with the greatest charity.

These are the somewhat meagre details which I have thought well to send your Reverence, with the hope that a more intimate acquaintance with the language and customs of the Indians may furnish material for a more interesting letter. In conclusion, dear Father, I beg your most fervent prayers for us — for the missionaries and for the people — and I earnestly request all our good fathers and brothers to recommend us to our Divine Lord. Missionary work is a supernatural work. While on the one hand we must be fully convinced that of ourselves we can do nothing, on the other we must be entirely persuaded that God with very feeble instruments can accomplish far more than men can do with the most elaborate and painstaking endeavors.

St. Michael's, July 21. — Since writing the foregoing, I came to this place for provisions. To my former list of baptisms I must now add seven adults and twenty-six children, making in all forty-three adults and one hundred and twenty-eight children. Fr. Judge and Br. Cunningham arrived on the 13th inst. Thanks for two good workers. If those sisters can send no help, surely our Divine Lord will inspire some other Congregation to volunteer for the Alaska missions.

Four more preachers — two Episcopalians, one Congregationalist, and one Presbyterian — have come to establish themselves at points on the coast. What a great pity!

In unione SS. Cord. Jesu et Mariæ,

Infimus in Xto. servus,

J. M. Treca, S. J.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE.

[We have been asked to prepare a life of Father Perron, for the edification of Ours, and possibly to be given to the world. This can be more readily done as the matter for such a life exists, especially in the writings left by the good Father and in his letters to his sister in France. These latter extend from his student life at Paris to the last year of his life, and they have all been carefully preserved and sent to us. But what is still more valuable are his own notes on his inner life during his third year probation and the resolutions of all his annual retreats from that time till his retreat at Manresa, last November. As arranging and translating these for publication will take some time we have concluded to publish at once a sketch of the Father's life in the LETTERS, with the request that any errors or oversights that may be found in it by our readers be communicated to us as soon as convenient. We would also beg any of Ours in Europe or this country who may have letters written by Father Perron, or who may remember characteristic facts or circumstances in his life to be kind enough to send them to us at as early a date as possible.—*Editor* WOODSTOCK LETTERS.]

PART I.

His Life in the World.

Father James Perron appears to have been a descendant of a family of Brittany, that province of France so well known for its staunch loyalty to the Church. He was the youngest son of General James Cuellier Perron. General Perron's life was so remarkable that it deserves more than a passing notice. He was born in 1753, at the Chateau-du-Loire, in the department of Sarthe, of wealthy parents, but owing to a reverse of fortune, he was left at an early age to his own resources. After appealing in vain to a wealthy relative for help, in his 18th year he started to Nantes as a pedlar with a small stock of handkerchiefs, and from there he found his way to Indret, a small island five miles from Nantes, formed by the Loire, and having many machine shops and other works belonging to the French naval establishment. He got employment in the cannon foundry, and having picked up a sufficient knowledge of making cannon, enlisted in a regiment of volunteers destined for the island

of Bourbon in the Indian ocean. After many adventures he landed on the coast of Malabar, and with three of his companions pushed his way into the interior till he reached the states of the Prince Scindia of Mahratta. Here he changed his name, which was Cuellier, to that of Perron, the diminutive of his christian name Pierre, and assumed James, so that he was known afterwards as James Cuellier Perron. He enlisted in the army of the Mahratta Prince, which had been drilled in European tactics and was commanded by the Savoyard Leborgne-De Boigne. He was gladly received, and by his knowledge of founding cannon, he created a formidable corps of artillery for the prince. Advancing in rank rapidly, he took an active part in several battles, and was especially prominent in the taking of Delhi in 1788.

After the retreat of Leborgne-De Boigne in 1796, and his departure for Europe, Perron was placed at the head of the Mahrattan armies. These he made most formidable by putting them under European officers, and enrolling native soldiers at a regular salary. He opened negotiations with his countryman, Raymond, and it is believed he had relations with Bonaparte when the latter was in Egypt. Finally, with 40,000 infantry and an immense quantity of artillery under 300 European officers, he became master of the central provinces of the ancient Mogul empire. He established in appearance the Grand Mogul Shah-Alum on the throne, but in reality held him captive, and inspected his correspondence. He lived as an oriental despot making alliances with the Rajahs, appointing some and deposing others. Thus he lived till the English attacked his armies, and took several fortresses. Gen. Perron's army becoming demoralized, by defeat, and especially by the treachery of several revolutionary Frenchmen, he was threatened with assassination and to escape, he asked and received in 1803 from the English General Lake a safe conduct to retire with his family and riches to Lucknow. The following year he returned to France where he found his mother and sisters still living, whom he supported most generously. He had left France a poor boy; he returned a millionaire. A son and daughter accompanied him, the latter becoming later on the Duchess of Montesquiou. Their mother, however, had died in India, and Gen. Perron shortly after his return married Josephine du Trochet. He had purchased the lordly manor of Fresne near Monterre in the department of Loire-et-Cher, and diocese of Blois, and it was there that the subject of our sketch, named after his father James Cuellier Perron, was born on Sept. 1, 1818.

Of his early life at home we have but few details. His

mother dying when he was very young, his sister Charlotte, who afterwards married the Count de la Rochefoucauld and who was nine years his senior, seems to have watched over him with a mother's care and affection. For this Fr. Perron was deeply grateful as long as he lived; till his death he kept up a correspondence with her, and many a time he refers with deep affection to her care for him in his younger days.

Gen. Perron had had a rough life himself and believed that boys should be inured to hardships, so he sent the young James in his eighth year to the College St. Louis at Paris —a military school where the discipline was severe and the diet poor. From want of suitable food his health was injured and the foundation laid of a serious disorder of the stomach from which he never recovered. While at this school he was surrounded by bad example and his religious education was so entirely neglected that he did not make his first communion nor even go to confession. He remained at this school 8 years, until his father's death in 1834. His brother-in-law, Count Frederick de la Rochefoucauld, was then appointed his guardian and the young James was sent back to Paris to a preparatory school to fit himself for the ecole polytechnique; and here, till he finished his course at the polytechnic, he was under the care of his father's former secretary, a certain Monsieur Pelletier. He acted as his tutor and accompanied him during vacation in his travels throughout Europe.

It was while under this excellent gentleman's care, and just as he was about to enter the polytechnic that the young Perron attempted to leave school, abandon his studies and his career, and depart for Spain to enlist under Don Carlos who was then fighting for his throne. Deceived by some worthless men, who hoped to get possession of his wealth, after drawing from his banker all the money he could, and having made several parting presents to his friends, he escaped from the house where he was staying, eluding the watchfulness of his tutor. Late at night the good tutor was awakened from his sleep by the housekeeper with the news that James had not returned nor could he be found anywhere. A search was at once begun. A gentleman with a young man was found to have taken rooms that very evening at one of the hotels at Paris. They had retired for the night occupying separate rooms. The apartment of young James was recognized by his shoes which bore the college number and which he had left outside the door. He was roused from his sleep and after a long talk was persuaded to return home; but he was still determined to give

up his examination, and depart for Spain to enlist with the Carlists. The letter of the tutor, Mons. Pelletier, dated at midnight, is still preserved, giving an account to Count Frederick, of this youthful escapade, followed by another describing the difficulty he had in persuading James to at least wait and pass his examination for entrance into the ecole polytechnique. At last he consents, and the hard work of preparation, followed by a tour through Germany and Italy, seems to have driven all thoughts of the Carlists from his mind.

His examination for entrance in the polytechnic was successful, and he obtained an honorable place. He set out at once for a tour on the continent. In the autumn of 1836 he had visited Holland, the Rhine and Germany, and now in 1837, he visited Switzerland, Munich, Florence, Venice, Turin. The letters written to Count Frederick and to his sister at this time are filled with descriptions of the beauties of the places visited, their plans, etc. Thus, speaking of Holland, he writes: "We have been deceived in regard to this country. We expected to feast on fish fresh from the sea in these cities of Holland, Amsterdam, Rotterdam, etc. Well, it was not possible to procure them, on the contrary what we least expected to find, we partook in abundance of melons and excellent grapes." The banks of the Rhine strike him as most beautiful—at each instant, ruins, castles placed in a most picturesque manner. At Coblentz he could hardly find lodging as the Crown Prince of Prussia was to review the troops the next day. What strikes us who knew Fr. Perron later, there is not one word in all his letters about God, or religion, and he scarcely mentions the magnificent cathedrals which he must have seen. They represent to us what he was, the rich young student enjoying his vacation and this only.

Returning to Paris in November he entered upon his studies. The following letter to Count Frederick gives in his own words his daily life at the ecole polytechnique.

Tuesday Nov. 21, 1837.

My Dear Uncle,

I promised to write to you as soon as I had entered l'ecole. I have been here already three days, and like it very much. Everything is well arranged for study. We rise at 6 o'clock and breakfast at half past eight, dine at half past two, and have recreation after dinner till five o'clock. We have supper at nine o'clock and at half past nine we are in our rooms. The only recreation is that after dinner, but this is quite long as you see. We are lodged

eight or ten in a room. We work together in the same hall, and in each hall there is one of the students who acts as sergeant to communicate with the superior officers, or to obtain for us anything which we may want. These sergeants are those who had the first place on the examen-list for entrance. There are sixteen in each division, which makes in all thirty-two halls. There are two billiard tables for each division but we can only use them during recreation. When the weather is bad, smoking is allowed in these rooms, at other times only in the yard. There is also a library and we are permitted to read any book it contains during recreation but the mathematical works we can carry to the study halls. I shall continue to take lessons in military drill, as this affords some exercise and there is so little of it here. Adieu.

JAMES C. PERRON.

While at the polytechnic he met with several excellent young students who were members of the society of St. Vincent de Paul and were heart and soul in their works of charity. Their devotedness touched the generous soul of the young student of the polytechnic and he joined them. One of these *confreres* of St. Vincent de Paul, now a father in the Society, writes of the young Perron as follows: "After being received at the polytechnic, he joined the society of St. Vincent de Paul, which had just been established and was little known. I saw him every Sunday at the meetings. He spoke but seldom and did little to bring himself into notice, but his generous contributions which he always sought to hide, must have brought him grace upon grace. Generally we found in our modest collection made among the students a gold Louis of twenty francs. Where did it come from? Was the clothing room in want? The next Sunday we learned that Providence had sent us linen, clothes etc. Without our knowledge the good Perron had begged here and there for the poor. One day the president of the conference told us that 200 or 300 francs were needed for a good work. The next day he received them. From whom? Always from the same, from the most unsuspected in appearance of all the members of the conference."

Fr. Charles Clair in his life of Fr. Olivaint, also makes mention of a young polytechnician noted for his generous alms—the *treasurer* and future *Missioner in America*, and he is none other than young Perron. We translate the following from Chapter iv. of this beautiful life.

"The young founders of the conference of Saint Médard, guided by the counsels of the venerable Monsieur Bailly

and the saintly Sister Rosalie were not discouraged at any difficulties. They were twelve, most of them students of the normal school, but *two belonged to the ecole polytechnique*. This little college of apostles at once made itself known by its remarkable zeal. It was the ardor of youth turned into a good channel, and an exuberance of activity, which among these young students spent itself in good works. The number of the members rapidly increased, and their influence extended to the provinces, so that in an interval of six years they founded six conferences, among others those of Grenoble and of Montmirail, due to the initiative of Pierre Olivaint.

Felix Pitard was soon made secretary of the conference of Saint Médard, and the *treasurer a student of the polytechnic*. This treasurer possessed a generosity without limit. The collection which he took up in his gold-laced cap was so abundant that every one was astonished to see the small alms of a student multiply as it were miraculously in the improvised collection-box. Monsieur Bailly, the President, could have given the key to the mystery. One day when the young treasurer asked him how to keep a great number of the poor with their small resources, Monsieur Bailly suggested to him a very simple means 'When you give one franc,' he said, 'give ten.' The charitable and rich polytechnician followed this advice.

Sister Rosalie the adopted mother of 15,000 children and of innumerable poor persons of the quarter Saint Marceaux, looked upon the future officer as a visible angel of Providence. After he had finished his course and had left Paris the good sister continued to give with the same generosity, indeed so freely that the conference soon had a debt of 1200 francs. She wrote to the former treasurer who at once paid the debt, and thanked her for the honor of doing so." (*Life of Pierre Olivaint p. 81.*)

These generous alms, and many others known to God alone, joined to the prayers of Sister Rosalie and her poor, obtained for the young student the grace to return to God. Years after, when he was nigh unto death at our house in New York, he himself told Fr. Provincial of this part of his life. Thus he had passed his years at school and college without any religious training and without ever once having been to confession or communion, when in his 21st year, he had the good fortune to make the acquaintance of the young men of the conference of St. Vincent de Paul. Their conversation on religious subjects, made him ashamed of his ignorance, and he confided this to two of them. These

took the interest of true friends in him, and one day when they were walking with him they met Sister Rosalie, to whom they introduced him, saying: "What do you think, sister, he has never been to confession." This was enough to excite the good sister's interest. All was arranged in a few minutes—they must bring him to see her the next day. This was done, and Sister Rosalie took him herself to a priest, who heard his first confession. But the sister's work did not stop here; when he had left France, her prayers followed him to Algeria, and again reminded him of God and his religious duties. It is Father Perron himself who tells us; we but quote his words in what follows. "Some time afterwards when I was in Algeria the Paschal time had almost expired and I had not yet attended to my religious duties. One day I was thinking of this obligation, and though feeling moved to go to confession, I could not make up my mind; at last after a great struggle grace conquered and I made my confession. Returning to Paris shortly after, I went to see Sister Rosalie who received me most kindly, and at once asked "Did anything happen to you on such a day; we were all praying for you very earnestly on that day." That day was the very day of the great struggle. There can be but little doubt also that to his generous alms and the good sister's prayers and that of her poor children, is due Fr. Perron's vocation to the Society. God would not be outdone in generosity and He repaid him with the hundred fold of spiritual goods in return for all he gave.

At the end of his first year at the polytechnic, young Perron was placed 79th on the list, a very good rank, there being over 300 in the school. He spent his vacation in travelling through Switzerland and Italy. He was certainly, as his correspondence shows, in Venice, Florence, Nice, and Switzerland. Returning to Paris in November, he pursued his studies with such success that he obtained at the end of the year an appointment to *l'Ecole de l'Etat Major*, a school in which the officers were formed and only those of a certain rank could be admitted. At the end of August he writes to his uncle: "During the four months of vacation I am going to see Italy, a country which has always had a great attraction for me." He went to Naples and Rome, thence to Sicily and returned to Paris in January 1840 for the opening of the l'Ecole de l'Etat Major. For the following five years we know but little of his life, the letters on which we have relied so far, being missing. It is certain that he spent two years in the Ecole Major, and after this, two years in active service, the last six months of which he spent in Algeria as aide-de-camp to General Bugeau.

We have already seen how Sister Rosalie by her prayers recalled him to his religious duties, while he was far away in Algeria. On another occasion while he was there her good prayers seemed to have saved his life. He was out riding on some message and in great haste, when suddenly his horse stops on the edge of a yawning chasm. The young aide-de-camp applies the spur, the horse clears the chasm but falls, and in falling his sword is forced from the scabbard, and, without a special protection of Providence, must have wounded him, and perhaps fatally. But he escapes without a scratch. Sister Rosalie, as she wrote to him shortly afterwards, had received communion for him that very day at Notre Dame des Victoires. God had preserved him for greater things.

Under the trials of a military life the health of the young officer, which had already been seriously injured while at school, gave way, and he returned to Paris Here he was treated by the famous Dr. Recamier who saved his life without being able to radically cure him. He suffered all his life from his stomach, as all who knew him can testify, and sometimes, especially in his last years, his pains were a real torture.

He had come back to Paris, however, changed more in soul than in health. On leaving for Africa his sister had sent him the Confessions of St. Augustine. "It was God who inspired you to send me the confessions," he wrote later. "I began to read them mechanically, but they soon touched my heart and finally caused me to enter into myself, in the midst of the allurements into which a worldly ambition had caused me to enter." His love for the world and military glory was extinguished. He determined to resign his commission, retire to his estate at La Bretèche near Pontchateau, Loire Inferieure, and lead a life of retirement. This he did in the beginning of 1844. Little did he know then where God was leading him. At first he seems to have entered upon the improvement of his estate which had suffered much from his absence. He attended however most strictly to his religious duties, and began to attend Mass daily. This was not enough for his piety, but the grace of God still urging him he soon began to lead the life of a penitent rather than that of a rich young lord. He spent the greater part of the day in the church. After Mass he did not return to his castle, but went to a poor family near the church where he took a piece of brown bread and a glass of water for his breakfast, then he went back to the church till noon. In the afternoon he returned to the church and made the way of the cross, one of his favorite devotions as long as

he lived. At La Brèteche there is a remarkable Mount Calvary and Stations of the Cross built in that parish by Blessed Louis Marie Gregnon de Monfort, and even to-day the people have a great devotion to it. Here it was that the late officer and rich lord of the manor of La Brèteche found peace for his soul and courage to renounce all his worldly possessions and to embrace the poor life of a religious. His humility would not let him think of becoming a priest, so he thought first of asking admission among the Brothers of the Christian Schools. He would not, however, follow his own opinion but went for advice to a well known Monastery of La Trappe, at La Meilleray. There he met a holy Father who came to this country afterwards and was for many years Abbot of Our Lady of La Trappe at Gethsemane, Kentucky. The abbot Maria Benedict, for thus was he known, advised him to enter the Society, and went with him to see the Fathers who had a residence at Nantes. It is said that Monsieur Perron being invited to dinner with the Fathers, in the fervor of his new life of penance, was almost scandalized on seeing a sponge cake put on the table for dessert.

Two other facts find their place here, and show the spirit which animated the holy penitent.

The curé of La Breteche used to delight to relate how one day the lord of the manor paid him a visit. "Monsieur le curé," he asked, "will you have the kindness to do me a service?" "Most willingly," replied the good curé. "Well, here is a pair of golden spurs. Formerly I was so vain that I would wear only golden spurs. Now I do not dare even to sell them, so ashamed am I of this vanity. Do take them, I beg of you, and dispose of them for your good works."

Another day he enters a miserable little hut some distance from his castle. It was occupied by a large family who were very poor. "Oh," he said to the mother, "for the love of God will you give me a piece of bread. I have been waiting at the church to make the way of the cross. Many thanks." He departs, and a few hours pass when a wagon full of provisions stops before the little hut, a domestic descends and thanks the good mother for her kind reception of Monsieur, and loads the table with good things. All the family rejoice, but the old *conferencier* of Vincent de Paul more than anyone.

Early in 1846 Fr. Perron made application to enter the Society and was received by Fr. Rubillon, who was then Provincial of France. This step drew upon him the remonstrances of his friends and relatives. The Society was not as

well known then in France among good people as to-day, and of course its enemies accused it of deceiving him to get possession of his riches. Even twenty years afterwards, when he was master of novices, he received letters from his former companions and fellow-officers telling him he had not yet found out the Jesuits. The excitement was so great that in the distribution of his immense wealth he was advised by the superiors of the Society not to bestow it on the Society, but in good works and foreign missions. Such was done, and but little of it ever came to our houses.

For a like reason he was sent to Rome for his novitiate, and it is from there he writes the following beautiful letter to his sister on the eve of his entrance.

Rome, April, 1846.

My good sister,

I have not written to you earlier, because before doing so I wished to see the Princess Borghese. She received me most kindly, and took a great interest in my desire to enter the Society of Jesus. She does not disapprove it, since here in Rome they appreciate the Society more than in France, and they understand that the Fathers themselves better than anyone else can judge of the excellence of a vocation, without any human considerations influencing their decision. She thinks, however, that I would do better to wait and to enter at the end of this year; but she does not know that for a year past I have been revolving this step in my mind, and that if I am to wait I would have done better to wait in France, where so many interests call me. I have then decided to retire from the world and put myself under the direction of the Fathers of the Society. I will thus know sooner the truth about my vocation. For myself I only desire to persevere, for you know yourself, my dear sister, to say nothing of the dangers of the world, there are many disappointments in it. But do not think, I beg of you, that being separated in appearance we will really be so; we will ever remain united in the love of our Lord, which is the only stable and indissoluble bond in this poor world, which we must all leave sooner or later. We will pray for each other, for we both have need of prayer. As to the fear that troubles you, that I will not be happy, be assured that the good God who called me to Him when I was far away, will not abandon me, now that I am going to seek Him.

I will be at St. Andrew's, on Mount Quirinal, and it is there you should address your letters. You must not be surprised if I do not write to you often; one who gives

himself to God must avoid too many exterior distractions, but you must not think on that account that I have forgotten you. A day never passes without my thinking of you in my prayers, and especially at the Holy Sacrifice. Do the same for me and for all our sisters; it is a kind of souvenir which is far more profitable than that of a sterile and often vain correspondence. I do not mean, however, by this that our relations should be interrupted but moderated.

Adieu, my good sister; continue ever to thank our heavenly Father for the graces which He sends us, and also for the crosses by which it pleases Him to try us. It is better to suffer a little in this world in acquiring merit than to suffer much hereafter without merit.

Adieu; may the Blessed Virgin watch over you and keep you and the little Frances under her holy protection. Remember me to my sisters.

Your affectionate brother,

JAMES PERRON.

MICHIGAN.

DETROIT COLLEGE.

DETROIT, MICH., Oct. 5, 1890.

REV. DEAR FATHER,

P. C.

Past work, present success and future prospects of Ours anywhere and everywhere being, as I know, ever welcome themes to the WOODSTOCK LETTERS, I thought the completion and occupation of our new college an excellent opportunity for giving you a page or two of our history in Detroit.

A little more than thirteen years ago Bishop Borgess, who was anxious to procure for the rising generation of his episcopal city the advantages of a higher Catholic education, invited us to the City of the Straits. He made over to the Society his cathedral and episcopal residence in fee simple, attaching this one condition, that we should not at any time dispose of the property except with the view of investing the proceeds somewhere in the diocese itself. Fr. Thomas O'Neil, then provincial, accepted the offer and in May 1877, we entered upon our charge.

Our early fathers were at once heart and soul in their

work, and with very encouraging results. Being more numerous than had been the secular clergy who previously directed the parish, they were able to give to it a more thorough organization than could be effected before. By means of sodalities and various other church societies they united the people more closely with one another and brought them all into more direct contact with their pastors. Individual direction, public instructions and sermons, facilities for the reception of the sacraments—all were multiplied, because there were now more priests to do the work. Increase of laborers naturally brought about an increase of fruitful results. Those already sincere and earnest were stimulated to even greater efforts, while others who had grown lukewarm and negligent were recalled to the path of duty. Nor were these beneficial influences circumscribed by the limits of our parish. Gradually but surely they worked their way far beyond them, scattering God's blessings throughout the city. But it would lead me too far to enter into a detailed account of our pastoral labors and their consoling effects. I intend therefore to confine myself to a brief outline of the history of the college.

Church and residence had been put into our possession. The next step was to procure suitable college buildings. Here I may remark in passing that our location is one very favorable for college purposes, it being easily accessible from any part of the city. We are within a seven minutes' walk of the City Hall, the centre of the street-railway system; a line of cars passes by the college door, so that, though not actually central in position, we are so practically by our facilities for reaching any point in the city. Our surroundings too are far superior to those of many of our other colleges. We are on the boundary between the residence and the business portions; the church and college are on one side of the street and the academy of the Sacred Heart on the other. Immediately to the east of us are the residences of some of our wealthiest citizens, while to the west both sides of the street are flanked with stores in various lines of business.

Here then it was that we were to secure school-property. Naturally we would have preferred to purchase the building adjoining our residence, but this was impossible at the time. Very opportunely for us a spacious residence on the opposite side of the avenue was vacant and in the market. It occupied a lot 100 by 200 feet in extent. This was purchased for $23,000. As it became evident during the second year of occupation that the building would soon prove too small, an additional story was built, which made the college three

stories high. This and other improvements necessitated a further outlay of $6000.

The beginning had been made, but like most beginnings of even the greatest enterprises, it was a modest one. The first year saw 84 pupils on our roll. But the motto of our pioneer brethren was *excelsior*. In spite of the many difficulties and privations which seem to be almost necessarily incidental to new ventures and particularly to undertakings tending to God's glory, they bravely put their hands to the work, and success waited upon their efforts. During the next year the number of students ran up to 98. The following year the college merely held its own, cataloguing again just 98 names. But in the third year it leaped up to 132, and ever since with but two exceptions each year has seen the numbers swell, until in the last year there were 279 students on the roll. Here are the numbers of the successive years. First year (1877–78), 84; the following years, 98; 98; 132; 157; 186; 217; 228; 243; 266; 263; 255; until the thirteenth (1889–90), which shows 279.

When the number of boys had passed two hundred, the old quarters began to be uncomfortably crowded, and new accommodations became an imperative necessity. Providence again favored us. Opposite the college and hence on the same side of the avenue as the church and residence but separated from the latter by three intervening residences, a mansion, occupying a lot 53 feet wide by 200 deep, was offered for sale and secured at the modest price of $13,750. An expenditure of some $500 for improvements converted this new property into quite a respectable school building; and in May 1885 the collegiate and scientific departments of the college took possession of the new quarters. This was the first practical step towards the realization of a plan, which had been entertained almost since the very opening of the college, and which matured as the necessity of more ample accommodations became manifest, and the inconvenience and discomforts of being separated from the college by an intervening and much frequented street forced itself more and more on superiors and professors.

Between this property and our residence there were still 150 feet fronting on the avenue. Three private dwellings occupied this ground. Happily the three owners took no unfair advantage of our needs, but offered us their property at a fair market price. In October 1886 the middle one of the three was purchased for $15,000; and later on, in February 1887, the one adjoining the residence was secured for $18,000.

Our hopes were constantly taking a more tangible shape;

still the end seemed as yet far off. Already a heavy debt weighed on the college. Our ordinary income was too scant to justify a further augmentation of our debt. Yet something must be done. And it was done. Rev. Fr. Frieden, our present Provincial and then Rector of the college, represented our wants to some of the wealthy Catholics of the city; six at once generously responded with a subscription of $5000 each. With these promises as a basis and with good prospects of still further assistance from our friends, the pecuniary difficulty was if not entirely removed at least much diminished. This was in January 1889; $17,000 promised by various friends at a later date raised the subscriptions to $47,000. Besides this, about $3000 were donated for particular purposes, such as the erection of a marble altar in the college chapel, the furnishing of parlors and private rooms, etc.

Things now looked more encouraging and the new college was placed among the probabilities of the near future. In February 1889, the last of the three houses mentioned above was bought for $18,000. Just at this juncture, before superiors had made the final move towards building, a change of Rectors took place, Rev. Fr. Frieden being made Provincial and Rev. Fr. M. P. Dowling succeeding him as Rector of Detroit College in March 1889. Fr. Dowling at once threw himself enthusiastically into the work. Plans were drawn up according to his directions by one of Detroit's leading architects. Still, some little time of necessity passed by before the requisite approval of higher superiors had been given. The final *procede in Domino* arrived in July 1889 and was the signal, first, for the destruction of the old buildings, and then, for the erection of the splendid pile just completed.

By the beginning of August the buildings, which occupied the site of the college that was to be, had been removed and on the 9th of August the first stone of the foundation was laid. The work progressed with little or no interruption, as the weather continued favorable. The middle of December found the building sufficiently covered to be protected against the wintry snows and storms. Before the new year was many days old, the slating was completed. Early in spring the plasterers were at work. But here our good fortune seemed about to desert us. The carpenters' strike made all progress on the wood-work impossible. As the strike threatened to protract itself indefinitely, fears were entertained that the building would not be finished by the opening of schools. But our alarm was ungrounded. Strikers and masters came to an agreement just when the

plastering was sufficiently dry to allow the wood-finishing to begin, and so in spite of our apprehensions the college, according to agreement, was ready for occupation on the 1st of September, 1890.

A great undertaking had reached a successful issue, great especially because of the difficulties which had to be overcome. God's blessing was manifestly on the work; and what work will not prosper, if God makes it His own? To His special protection, no doubt, is also to be ascribed the fact that, though so many workmen were engaged in the erection of this large building, not a single one met with an accident. To Him we feel and acknowledge that we owe it, through the intercession of St. Joseph, St. Ignatius and the Holy Angels; for in their honor, with the intention of imploring their favor and assistance, prayers, communions and Masses were weekly offered by the community.

When the question of building was first broached, some of the wealthy non-Catholic residents of the avenue looked with disfavor on the project. They feared that the new structure would not be worthy of the avenue with its beautiful residences. These fears most likely were fostered by not a little of conscious or unconscious hostility. But as the building rose from the ground their alarm began to vanish, and now they are forced to confess, and they do so freely, that the college, far from being a disfigurement, is rather an ornament to the avenue. And well they may.

The façade of the building is elegant but simple and withal imposing, with its sweep of 185 feet of gray sandstone three stories high and topped by a mansard roof. The depth varies from 75 to 120 feet, the latter being the length of the wing. To appreciate the simple grandeur of the exterior and the perfection of the interior arrangement, you should be here to view the building with your own eyes. As this cannot be, you will have to look at them through the eyes of another. I must beg of you then to accompany me, in imagination, through the building, while I jot down a few particulars which will help you to form some phantasm, however imperfect, of the college. I had the pleasure once before of performing the office of *ciceron*e for the Michigan Catholic; so in guiding you over the same ground to-day I will simply walk in my former traces, calling attention however to some few additions which have been made since that visit.

Passing through the vestibule of the main entrance with its mosaic floor and massive arch, we find immediately adjoining it four parlors, one to the west, and three, a double and a single parlor, to the east, They vary in size from 12

by 18 to 17 by 18 feet, and open into a large and lofty corridor, which extends along the full length of the building. This corridor and all the rooms of the first story have a double flooring, of hard maple. The wainscotting, doors, window-frames, and all the other wood-finishing of this story is oak. The walls throughout the house are of a delicate slate-blue tint. The ceilings are perfectly white. Beyond the single parlor to the west of the entrance, there are five more rooms facing the avenue. The first two are the office and private room of Rev. Fr. Rector. The next two answer the same purposes for the Procurator, who is at present also the Minister. Both these sets of rooms have interior communications, while each room is connected with the corridor.

I might call attention here to a fact which strikes all visitors—the brightness and cheerfulness of every room, whether public or private. As visitors go from apartment to apartment, they remark: "Ah; now we see the reason of the many projections and recesses in the rear of the building. It was your object to expose directly to the air and light as much of the building as possible." And so it was. The result is, lightsome and airy rooms within, but not much attempt at architectural beauty without, on the side facing the play-grounds.

But let us move on. Crossing to the north side of the corridor, we enter the community refectory. This is a one story structure 29 by 40 with a height of 14 feet. Receiving its light from three sides, it is one of the brightest rooms in the house. The cellar beneath it, 14 feet deep, is used as a boiler room, and is furnished with a large low pressure boiler, which is to supply the steam for heating the college. Within the last week the boiler was connected with the mains of the Natural Gas company, natural gas being preferred to coal as a heater, because though not any cheaper it is more cleanly,

Opposite Fr. Rector's office is the staircase, and immediately to the west of the latter on each of the three floors are the bath rooms. Adjoining this stairway there is a glass partition in each of the corridors, dividing the cloister from the rest of the building; the part to the west, together with the old residence, forming the cloister. I should have mentioned that, as the corridors of the college extend into the residence, the two are interiorly one continuous building, some 44 feet being thus added to the 185 front of the new college.

The chapel to the east of the stairs is next in our path. It is a little gem. The panelled ceiling is supported by a

double row of graceful, white Corinthian columns. Corresponding to these along the walls are square pilasters of the same order. The bases of the pillars and pilasters and the wainscotting are panelled oak. The white cathedral glass of the windows softens the sunbeams and diffuses a mild but bright light throughout the sacred place. The passage behind the altar connecting the two sacristies, as well as the sanctuary itself, is lighted from above by means of skylights. Hence the white marble altar, a gift of one of our parishioners, appears to the best advantage. It is about twelve feet high and rests on a solid foundation of masonry. The altar table, which is a single slab of marble eight feet long by two broad, is supported by eight onyx pillars arranged by twos. The arches of the three panels between them are supported by smaller onyx pillars of a more delicate tint than those mentioned above. The panels themselves are beautifully decorated with symbolical designs; the middle one is a finely carved representation of the Sacred Heart, while those to the left and right are the emblems of the holy Sacrifice. Leading up to the carved reredos are three steps, the vertical sections of which are tastefully relieved with dark variegated panels of onyx. The bright metal door of the tabernacle is adorned with a chalice in demi-relief. The expository above the tabernacle, a canopy supported by four marble pillars, is surmounted by a plain but neat marble cross. The whole altar while perfectly symmetrical itself is in beautiful harmony with the bright finish of the chapel.

But we must hasten through the rest of the building. A space 20 by 40 feet between the projection in which the chapel is situated and the main east wing is taken up by one large room, which is lighted from above and from the rear. At present it is used as a dining-room for students who bring their mid-day lunch from home. There are besides four large class rooms on this floor. One faces the avenue, the three others are in the wing and face east. At the extreme end of the building is the handsomely porticoed entrance for the students, and opposite to it the office of the Prefect of studies. The boys' stairway divides the wing into two equal parts. Both this and the stairway mentioned above are of oak. The floors of the second and third stories are maple, all the other wood-work of these stories is hard Norway pine.

There is no necessity of entering into many particulars with regard to the upper floors, since with a few minor exceptions they correspond exactly to the lower. As below so above, all the class rooms have what is most essential—

an abundance of light and the best facilities for ventilation. They will be heated by steam, and the coils are so arranged that whatever cold air may penetrate into the rooms will be moderated by first striking the heated pipes. Adequate accommodations for public work at the board are a necessity for carrying on efficiently the studies of a class. This want has been fully met. Stretching along two and in some rooms even three of the walls are these colored boards. I say *colored*, because they are not, as is usual, black but a dark green. This color was preferred, as being more soothing to the eyes.

On the second and third floors at the extreme east corner and fronting on the avenue are the lecture rooms for physics and chemistry, the chemical laboratory and cabinet of physics. The two rooms of the physical department are on the second floor, those of the chemical on the third; but the two departments are in immediate connection with each other by means of a staircase leading directly from one lecture room to the other. In the chemical laboratory gas and water connections have been made for analytical work, but the tables have not yet been put up. Connected with this department, there is also a dark room for photographical work.

Above the chapel is the library, of the same dimensions as the chapel i. e. fifty feet long and forty wide. It is amply lighted from the north and west side. Equal to it in size and immediately over it is the college hall. It has a stage suitably furnished and arranged for scholastic exhibitions, class specimens, lectures and other public exercises, but is not, of course, intended for the annual commencements which take place in some large public hall. Besides the two wide doors opening, one, on the staircase, and the other, on the large corridor, there is a third exit behind the stage, leading by means of separate stairs to the second floor, so that in case of danger the hall could be emptied in a few minutes.

This leads me to call attention to the fact that the whole building was planned with a view to convenience, durability and safety. The college would, no doubt, have presented a grander appearance, were it a story higher; but the fourth floor would have been both inconvenient and unsafe. Then too it would have been cheaper, but not so durable and safe to have studding walls as partitions instead of making them of brick. Hence throughout the whole building all but forty-two feet of the dividing walls are brick. For the same reason the outer walls have no furring, but are made hollow and held together with braces of steel; the plastering having

been put on the walls directly. Dampness and other accidents of temperature are thus provided against. The floors of the second and third stories have deafening, a composition of mortar gauged with plaster and chopped straw, which is also considered a very efficient means of preventing the spread of fire.

Speaking tubes and a system of electric bells connect all parts of the building with a board in the first floor near the porter's lodge. The public and community apartments, such as the parlors, library and refectory and some of the private rooms have electrical appliances for lighting the gas. The confessionals too are in electrical connection with an annunciator, so that confessors without going to the church can know whether their services are wanted. The bell in their rooms will announce the fact, as will also the above named annunciator.

Such is the building which we now occupy. But what are our prospects for the future? They are very encouraging. Though we dropped the preparatory class this year, the present number of our students does not fall below that of last year's roll at a corresponding date. Parochial schools, the feeders of our colleges throughout the province, are being enlarged and improved in many parishes of the city. Our reputation as educators is undisputed. We owe this in a great measure to the graduates of the college. Their success in their respective careers recommends the college. They have already begun to take a leading position in various professions, as journalists, lawyers, doctors, and principals of several of our public schools; and though hitherto vocations to the priesthood have not been very numerous, several excellent young men have devoted themselves to the altar. I might mention here, by the way, that, considering the brief existence of the college, the number of our graduates is quite large, the average being ten a year; the class of '90, the sixth to graduate, made the entire number fifty-nine.

I gave above as one of the causes of our success the excellent condition of the parochial schools in the city; but when these schools become more than grammar schools, they are apt to be for us a source of harm rather than good. By advertising type-writing, stenography, telegraphy, book-keeping and similar showy branches, which parents and boys alike consider an immediate and sufficient preparation for a business career, they withhold from us many promising boys, who otherwise would take up and perhaps finish the classical course. Thus we have received no pupils this year from one of the largest German parishes in which the

Christian Brothers are conducting a Commercial college, such as I described above. Still in spite of some little drawbacks of this nature, the outlook is very bright and affords us reason to express our confident hope that Detroit College is destined to succeed in its work *ad majorem Dei gloriam.*

MISSIONARY LABORS.

MARYLAND-NEW YORK PROVINCE.

FROM JULY 15 TO SEPT. 21 1890.

On the feast of St. Ignatius some changes were announced in the *personnel* of the missionary band. The following fathers constitute the staff for 1890–91: Rev. Joseph H. Himmel, Superior; Fathers Forhan, Barnum, McAvoy, James Casey, Ronald Macdonald, Gleason, and Matthew McDonald. The four first named fathers, when off the mission, will reside at St. Mary's, Boston; the other four, at St. Francis Xavier's, New York, having quarters in the new library building of the college.

From the middle of July to the first week of September the fathers were busily employed, giving fourteen missions in various parts of the country. Fr. Forhan conducted missions at Harper's Ferry, Staunton and Winchester, W. Va., at which almost all the Catholics for many miles around were present. No fatigue seemed to deter these good people from availing themselves to the full of the blessings of the mission.

At Portsmouth, Va., Fathers Collins and Pye Neale labored for a week. The results were most gratifying; not Catholics alone, but even Protestants took a deep interest in the exercises. Indeed it is related that the minister of a neighboring meeting-house quickly brought the weekly prayer-service to a close in order to allow his congregation an opportunity to attend the mission sermon.

At Keysar, Elk Garden and Pawpaw, W. Va., Fr. Himmel met with great success. The two last named places are small outlying missions attended from Keysar. About 642 persons—representing all the Catholics of this section—approached the sacraments. Two Protestants were converted to the faith.

Fr. McAvoy conducted a mission of four days at the convent of the Sacred Heart, London, Ontario, which was attended by 150 ladies from London, Hamilton and Toronto.

At the new parish of Clarksville, Md., Fr. Hamilton of Frederick, assisted by fathers from Woodstock College, labored with such success that all the members of the congregation approached the sacraments.

At Lee, Mass., Frs. Himmel and Forhan heard 852 confessions, and at Lenox, Mass., 750. These numbers include nearly all the Catholics of both towns. At Lenox, which is one of the most exclusive summer resorts of wealthy New Yorkers, many of the Protestant residents manifested great interest in the mission, and attended some of the services. One of them, Mr. J. J. Havens, of New York, who has a magnificent estate at Lenox, sent word to the pastor, that he would pay the board of the missioners, their outlay for travelling and all other expenses of the mission. He also placed a carriage and span of fine horses at the disposal of the missioners—a kindness of which they were unable to avail themselves owing to the press of duties, and this in the face of the temptation of thirty broad and beautifully constructed roads running out from Lenox in all directions into the superb Berkshire Hills country, affording a different drive for every day of the month. He also ordered that the flowers usually sent daily from his conservatory to the ball-room, should all be sent during the week of the mission to the church to deck the altar. The only motive for this extraordinary kindess seemed to be his interest in the spiritual welfare of his servants and the success of what he considered an eminently useful work. May God reward with the grace of conversion his great charity!

Some touching incidents of lively faith came under the observation of the missioners at Lee and Lenox. A poor lame woman and her little daughter after making the mission at Lee walked every morning four miles to Lenox to be present at the 5 o'clock Mass during the stay of the missioners at Lenox. One rainy morning Fr. Superior met her coming a little late for the Mass. To his playful remark "Old lady, you are a little behindhand this morning," she replied with sweet simplicity, "Yes, your Reverence, my limb gave out, and I had to crawl along; but I sent the little one, so that she at least might hear the whole Mass." Another poor old woman who was afflicted with an immense goitre came every day to the mission at Lee to have the missioner bless her sore neck, and the following week she made a daily trip to Lenox for the same purpose, using all

the while the water of St. Ignatius. She declared that the goitre was daily diminishing.

At Monson, Mass, a one week's mission was conducted by Frs. Gleason and M. McDonald.

Fr. Himmel and Fr. Gleason were at Westfield from Sept. 7, till the 21. This place has a population of 9000, and its two chief industries are the manufacture of *real Havanas* and whips. Over 1697 persons approached the sacraments.

At Chicopee Falls Frs. R. Macdonald and Casey had great success accorded to their labors. They conducted the mission under trying circumstances. The pastor was confined to his bed by sickness, and his assistant was absent on vacation. The two fathers therefore had the care of the parish added to their labors. The people are all natives of Kerry and a sturdy race indeed, full of faith and zeal for religion. The language of the family circle is Irish, even the little children being conversant with that language of faith. The first question they ask about a new priest is "Has his Reverence the Irish?" A salutary effect of this practice is that it isolates these good people from the Protestants, and keeps them free from those terrible sins of modern refinement. The missionaries were delighted with the purity of the people. Each family possesses a neat little house and a plot of ground, and content seems to reign everywhere. Fr. Macdonald's knowledge of Gaelic stood him in good stead in treating with them in the confessional. About 1896 persons approached the sacraments. The people seemed enthusiastic about the result of the mission. All the alligators, as the people had learned from Fr. Macdonald to term the hard cases, went to confession. On the last day but one of the mission, Fr. McAvoy was summoned from Boston to assist Fr. Casey in closing the exercises, while Fr. Macdonald proceeded to Trenton to open another mission.

On Sept. 7, a mission was begun at the Sacred Heart church Trenton by Fr. R. Macdonald assisted by Fr. Casey, and Fr. Coppens--the last named father being kindly lent by St. Peter's College, Jersey City. The Rt. Rev. Bishop O'Farrel administered confirmation to 166 adults at the close of the mission, and expressed great pleasure at what he was pleased to term the grand results of the mission. He was very much taken with the closing sermon delivered by Fr. Macdonald, and expressed a desire to have the fathers evangelize the cathedral parish. The attendance at the 5 o'clock Mass was notably large, though the men were engaged all day long in the wearying labors of the iron foun-

dries. About 3746 confessions were heard during the two weeks, while 40 adults made their first communion, and 17 were received into the church. Fr. Barnum relieved Fr. Coppens about the middle of the second week. On the same day a two weeks' mission was opened at St. James' church, Newark, by Fr. M. McDonald assisted by Frs. Forhan and McAvoy. Over 4000 approached the sacraments, 150 were confirmed, 50 made their first communion, and 16 were received into the church.

Forty missions are now on the list, and many applications have had to be refused.

A. J. M.

THE YOUNG MEN'S CATHOLIC ASSOCIATION OF BOSTON COLLEGE.

At the instance of those whose wishes are in our life efficacious, I send you word of an event at our college here, which for as much as it marks something in the nature of an achievement for God's glory, may with due modesty ask a place in the annals of Ours of this province. The occasion was a house-warming given by the Young Men's Catholic Association of Boston College.

The association was organized by Father Fulton some fifteen years ago with a view to gathering together the Catholic young men of the city, to shelter them from the loss of their faith and its practice, while providing for them those advantages for self-culture, which it is the mark of our time for young men to seek, instructing them meantime unto justice. The object of the association is to tender to its members opportunities for physical training, intellectual development, social culture, innocent pleasure and moral preservation. Its scope embraces a gymnasium with instruction in calisthenics, a library, reading-room, a hall for their plays, courses of lectures on literary and economic topics, social and forensic gatherings and an annual retreat. The means for all this had been provided by Fr. Rector in the college, but the rooms were small and the young men had only their temporary use, as most of them by day were used for the class-work of the college. When, last year, the college buildings were enlarged, special provision was made for the association and a separate section of the building erected for its exclusive use. It was to celebrate the opening of

these new quarters and to recall at the same time the fifteenth anniversary of the founding of their association that the young men held their public reception on Wednesday evening, October 15.

The introductory exercises were held in the College Hall. The audience was an earnest of the hold the association has taken on the best elements of young Catholicity in Boston. A more intelligent, earnest and dignified body of young men one would go far to seek even in ———, but I dare not say it. It was not a very demonstrative audience; but the young men took advantage of every opportunity to show their appreciation of the assistance Fr. Rector has given them. Addresses were made by the president of the association, a Mr. Berran, by Fr. Fulton, His Grace, Archbishop Williams and the Honorable Patrick A. Collins, him of democratic fame as chairman of the convention which nominated Mr. Cleveland for the national presidency. Mr. Berran's was a quiet word of welcome. Fr. Rector spoke in a reminescent way of the start of the enterprise, its struggle and success. The words were warm and sincere and warmly received by the young men. There was a half defined *arrière pensée* through his address, as those who knew him noticed, when he referred to the thirty years of labor he had spent with the people here and how that night he had seen the crowning achievement of it all, Boston College in a most flourishing condition and the young men's Catholic association of Boston College, a pronounced success, which had come to stay. His words indeed were almost a farewell. He left us the following evening for the South, the state of his health being such as to require absolute rest for a time. When the Archbishop advanced to speak the entire audience rose reverently to receive him, a mark of Catholic instinct in the young generation, which was most impressive. His words were a surprise. It is rarely that His Grace speaks with the warmth and vigor, which that evening he displayed. He rose at one moment almost to eloquence. It appeared as though he had been awaiting this opportunity of declaring in the face of recent abuse of the Society, his admiration for her, his esteem of Fr. Rector and his gratitude for the blessings which he was pleased to say the Society of Jesus had brought to his diocese. He recalled the fact of Bishop Fenwick, himself a Jesuit, having established the Jesuit fathers at Holy Cross College, Worcester, in the hope, so well assured by after facts, of training up among the lads there some who might worthily serve God's sanctuary. He put the fathers forward as having been the pioneers of the parochial school in the diocese; he spoke with

pride of their establishment of Boston College and expressed the wish that every Catholic student who graduated from the parochial schools instead of entering the secular high school in the city should come to take his training in the English course at the college. Coming to the young men he reminded his audience of the interest he had always had in furthering an association such as theirs, recalled his own and others' attempts to start just such a society and the failure of their efforts. "Here," he continued, "what the diocese has failed to do, Father Rector has taught us how to do."

All this seemed more a eulogy of the Society and of Father Rector than a spur to the young men, but was welcomed by the audience for the reason that the young men consider that their success is in largest measure due to Father Rector, as owing to poverty of means and some factiousness within they never would have clung together, but for their dependence on the college and its rector. Mr. Collins spoke more pointedly to the young men, although he too, referring to the fact that of several such societies with which he had come in contact,—one of which he had assisted His Grace the Archbishop in an effort to found,—theirs was the only success, assured them that the reason was, because theirs was the young Men's Catholic Association of Boston College. He advised them to stick fast to the Jesuits, whose wisdom would guide, whose culture would refine them. He warned them against allowing any political or other movement to use them for purposes aside from their prime aim and advanced, as the keynote of individual advantage, that each one should come to it with no sordid, selfish purpose and leave it with no desire of asking thereafter any backing from its body.

At the close of his remarks the building was thrown open for inspection, during which the orchestra adjourned to the library room, while in the gymnasium and billiard rooms, an exhibition of trained skill was offered to the visitors. It is safe to say that not one of the audience of two thousand left without visiting every department of the institution. The music of the evening was excellent, the decoration and illumination of the hall and rooms perfect.

The association has for its use about one quarter of the James Street building, including the College Hall. On the ground floor is the gymnasium, which rises so as to include the greater part of the next story, the dressing, bath and toilet rooms. On the second floor is the parlor, most sumptuously furnished, the coat-room, a registry and business office and the janitor's room. Above is the library and reading room, which by the way, is as perfect an apart-

ment for its purpose as one could desire. Over this again is the Lyceum, or debating room, the entrance to the hall, the music room and meeting room for the Board of Directors. On the top floor is the billiard room epuipped with four billiard tables, three pool tables and some two dozen card and game tables. From this floor is the entrance to the balcony of the hall. The library and debating rooms are about twice the size of your theologians' school-room at Woodstock, and have been very handsomely furnished. In fact the furnishing of the whole building is extraordinarily fine.

The arrangement which Father Rector made with the young men was, that he would supply them with a building for their use and they should furnish the appointments. Both parties to the agreement have fulfilled their pledges well. The advantage to the college in this settlement is that if the association as a body should fall off from its high purposes and turn aside to other ends, they may retire from their connection with the college and their occupancy of its buildings. This affords an additional sanction for the veto power, which they have left with Fr. Rector as their honorary president and will make them thoughtful in the presence of any rash temptation to break away from the spiritual restraint of any religious adviser.

At present the outlook for the future of the association is full of hope. There are eight hundred and fifty odd members on the rolls, with a prospect of the number soon increasing to a thousand. The fact is, their membership ran up a hundred and fifty during the past few weeks. There are a number of able fellows on their committee, who will tend to keep things moving briskly from this on. Father Doonan, as treasurer of the association, is brought into close contact with many of the young men, and we may count on their not being losers thereby. They have already announced a course of lectures for the coming season, and have in view the opening of evening classes for instruction in branches of letters, where their need or desire is greatest. With the blessing of God we may hope to have here a centre for the preservation of the faith of the young men of the city, and a gathering of energetic and vigorous Catholics who can not fail to be a power for great good in the days to come.

OUR MISSIONS IN SOUTH AMERICA.

Five scholastics from the mission of Ecuador have recently come to Woodstock to pursue their theological studies. They have kindly furnished us the facts from which the following interesting account of the actual state of our South American missions has been compiled.

In the many small republics of South and Central America, where our fathers of the old Society labored so successfully until the suppression destroyed the most beautiful flowers in the fair gardens of Christ's spouse, our new Society is endeavoring in a humble way to walk in the footsteps of the Anchietas, the Nobregas, etc.

In 1767, the Province of Chili counted 7718 converted Indians; the Province of Quito (Ecuador) 7586 Indians of the mission of Archidonad, and Maynas; the Province of Peru 55,000 Indians of the Moxos mission; the Province of New Grenada and Venezuela 6594 Indians near the Orinoco and among the Llanos.

In the same year there were in the Province of Paraguay 564 Jesuits, viz., 385 priests, 59 scholastics, 11 novices, and 109 lay brothers. The number of converted Guaranis, Chacos, Chiquitos Indians was 113,716. The 32 Reductions of the Guaranis, lying on the banks of the Uruguay and the Parana were by far the most numerous and the best organized missions in the Church, as all the world knows.

But what is the actual state of our missions in these parts? A few words will suffice to tell us.

First, we have the mission of Colombia (or of New Grenada). This mission comprises at present all the republics of Central America as well as that of Colombia, which gives its name to the mission. Since the year 1865, this mission has had flourishing and well equipped colleges in Guatemala, Nicaragua, and Costa Rica. But the numerous revolutions, which freemasonry has ever brought about to destroy Catholicism never failed to aim the first blow at our fathers; and so we have been mercilessly cast out from the very towns, which we have so zealously tried to save from immoral contagion. We expect, however, soon to re-enter Costa Rica, where the Catholic party has lately won a signal victory over the freemasons.

As far as the republic of San Salvador is concerned, no

Jesuit of the new Society has ever attempted to gain a footing, without being at once led to the frontier.

In the republic of Colombia, our condition is quite different. Ever since the year 1885, the Society has not ceased to prosper. We have been able to open a novitiate and a scholasticate at Chapinero, near Bogota, the capital. The vocations to the Society are quite numerous. The present Catholic government shows itself very favorable to Ours, and wishes us to establish colleges wherever possible, which will impart sound instruction to the youth of the country. Our fathers have already excellent colleges at Pasto, Medellin, and Bogota. The demand for their services, as preachers of missions and retreats, in the towns and villages of Colombia is so great, that half these posts of honor must be declined for want of apostolic workers. However, a gradual increase of members of the mission is going on, as the Spanish province of Castile, to which Colombia belongs, sends a yearly supply of fathers and brothers.

Our fathers at Panama are doing great good in the prisons, hospitals, in the seminary, and the national college. We are soon to resume work among the Guaymas Indians, formerly the scene of the labors of the fathers of the old Society; such at least is the ardent desire of Mgr. Velasco, S. J. Archbishop of Bogota as well as of the other bishops, who are generally very much attached to us.

As to what concerns Venezuela, Ours have not yet, it seems, obtained leave to enter this republic, in which the old Society was very flourishing.

In Brazil, the Roman Province has flourishing establishments at Itú, and at Pará y Bahiá. The German province is also doing noble work in college and missions. The freedom allowed to Ours by the masonic lodges is too stinted for greater progress and more lasting good, and the new constitution threatens us with banishment.

In the Argentine republic, the province of Aragon possesses a magnificent college at Buenos Ayres, and another at Santiago, in the republic of Chili, where we have also a novitiate and scholasticate, as well as other stations. Most of the fathers, however, come from Europe.

Ecuadorian Mission.— The mission of Ecuador, of late, has been made to comprise, besides Ecuador, the missions of Peru and Bolivia, under the same name, *Missio Æquatorialis*. The mission belongs to the Spanish province of Toledo. In Lima, Peru, we have a large and flourishing college, which enjoys an enviable reputation in the city. Besides, our church is a centre of devotion and piety.

In Bolivia, we have an excellent college at La Paz, which attracts so much attention and effects so much good, that the president of this republic continues to urge our fathers by most generous offers, to open another college at Chuquisaca. But our want of men does not allow us to accept the offer. For the same reason, we are unable to attend to the poor Indians towards the northern limits of Bolivia. These poor people are entirely deprived of spiritual help. They are, however, so well disposed to listen to the word of God, that, when some three years since, three of our fathers went to visit them, they received them with open arms as angels of heaven and begged them to remain with them. These tribes are about all that is left of the famous reductions of Paraguay, and they are easily discerned by their good morals and religious instincts. Wonderful to say, our missionaries did not find among them a single case of illegitimate birth. On the feast of St. Ignatius, after displaying before the astonished fathers the sacred vases and ornaments, kept by them most reverently as relics of our fathers of the last century, they gathered in groups and sang a Mass in four parts, the music of which was written on parchment and very well preserved, the very same that was taught to their forefathers by our early missionaries. Alongside of these peaceful tribes, which recall such delightful memories, are most ferocious cannibals, who have deterred the bravest from approaching them. What an immense field for apostolic zeal!

Now one look at Ecuador proper, where the shade of Garcia Morena seems still to hover about us, ready to take up our defence. Since 1860, the Society has enjoyed a period of peace, of esteem and of prosperity. To-day this mission possesses a residence at Guyaquil, and two colleges, one at Riobamba, and another at Quito, both of which are considered national colleges. The government, which is very favorable to Ours, is making every effort to obtain our services in various cities of the republic. But, though we are unable to accept all these offers, the influence of the Society on public instruction is deeply and widely felt.

Our largest and by far the best college is that of Quito, with between 300 and 400 students, about 100 of whom are boarders. Here resides also the Superior of the whole mission of Ecuador, Rev. Fr. Raphael Caceres. Excellent work is being done in this college, and the standard of studies pursued therein is of a very high order, even in the estimation of the keenest critics. The Sodality of our Blessed Lady is especially prosperous, so much so that nearly all the sodalists and quite a number of the alumni of the col-

lege follow every year the Exercises of an eight days' retreat as faithfully as St. Ignatius would desire. About half of our students approach the Holy Table every eight days all the year through. With regard to the studies, we might add that last year 80 students attained in their final examinations the highest possible mark; nearly all the others deserved honorable mention, and very few, indeed, fell below the standard required. The ministry of our fathers is also much sought after throughout the city, while our beautiful church, wherein the relics of the "Lily of Quito," our own sister Blessed Maria Anna de Paredes, are kept and venerated, is perhaps the most frequented of all. It may be interesting to note that Blessed Maria Anna was allowed to take the vows of the Society, and was buried with our habit and rosary still seen at Quito. Add to this: incessant retreats, the visits to prisons and hospitals, the direction of Catholic clubs and of various sodalities, and you will have an idea of the work of a handful of devoted fathers.

About nine miles eastward, is our novitiate "de la Immaculada Concepcione" at Pifo. Its situation is a most charming one, while the climate is very mild and extremely favorable for weak lungs. It appears to be the infirmary of Europe's sick fathers and brothers. We have at present 20 scholastic novices and 6 coadjutor novices; but about half of them are Europeans, as it is very hard to find vocations to the religious state in Quito.

If we direct onr steps still further eastward, we come upon the Indian reductions, which our missionaries of Ecuador have recently organized. These tribes lie along the Napo river and the fiercest and wildest of them are the Jivacos. Our Father Tovia is the vicar-apostolic, and has just returned from Europe, whither he had gone to further the good work. In 1882 these tribes counted 8000 Catholics and 12,000 pagans; 6 fathers were laboring among them and had established about 18 stations, with 17 churches, 1 school with 62 boys, and another school with 34 girls. To-day there are 8 fathers and 6 brothers engaged in this place; and in a very short time, we expect to establish about half as many more stations. But where are we to find men to found new schools, new reductions and carry the light of truth to these savage tribes? *Parvuli petierunt panem, et non erat qui frangeret eis.* Let those who aspire to missionary hardships and labors hasten to our Ecuadorian mission, and help on the good work of our 148 fathers and brothers. They will all be most welcome and will surely find that it is sweet and consoling to work and die for the holy name of Jesus Christ.

RETRACTATION OF CLEMENT XIV.

The *Lettres d'Uclés* for Dec., 1889 publishes a document of the greatest interest to the members of the Society. This is nothing less than a supposed retractation by Clement XIV. of the brief *Dominus ac Redemptor* by which he suppressed the Society. It purports to have been written by the Pontiff himself, to have been signed with his own hand June 29 1774, and to have been given to his extraordinary confessor to be transmitted to the new Pope who should succeed Clement. After reviewing the persecutions against the Society, and the great efforts made for its suppression by France, Spain and Portugal, follow these words:

"His undique rite pensatis, statuimus ad majora vitanda damna, minora pati, et pro supprimendis, suo initio, imminente schismate, dissidiorum seminibus nos inter et reges non bene instructos, Societatis Jesu Religionem *quoad speciem supprimere*. . . . . Hæc sunt res nostro hucusque pectore reservatæ, hæc sunt momenta, quibus tota nititur abolitio Societatis. Nempe ex parte dilectorum Filiorum Regum Hispaniæ, Lusitaniæque circumventorum passiva seductio, et e contra Nostra Nobis ab illis illata vis. Quæ utique arguunt positivum involuntarium, violentiam, defectum intentionis atque prudentem formidinem, ita etiam Breve abolitivum ex natura sua invalidum, nullum, surreptitium, obreptitium, extortumque reddunt."

The retractation is followed by a statement signed by Fr. de Silva, S. J., in which it is stated that Cardinal Boschio, the extraordinary confessor of Clement XIV., showed this retractation to several of the Cardinals in the conclave for the election of Pius VI., that several copies were taken of it, and Fr. de Silva testifies that he had often heard this from Cardinal Boschio himself. This affirmation is dated March 16, 1825.

This is also followed by another affirmation, dated Oct. 18, 1856, and signed by two fathers of the Society testifying that they knew Fr. de Silva, and that the above statement was in his own hand-writing.

Finally comes the affirmation of Fr. Labarta, still living at Madrid, who testifies that he was present when the two fathers signed the above.

The author of the article in the *Lettres d'Uclés* concludes: "We are aware that many difficulties could be objected to us if we claimed absolute certainy for this retractation. We are satisfied to say that it seems to us probable that Clement

XIV. had retracted the Brief of Suppression before his death, and we may add that it is not improbable that the text we publish is the one he wrote."

More than a year ago, several inquiries having been made of us about this Retractation, we wrote to Father Labarta for a copy to publish in the LETTERS. He replied that he had already given it to the editor of the *Lettres d'Uclés*. The latter announces that a copy of this document, with its proofs and its history has been sent to each of the provincials, and that any one of Ours who desires a copy will receive it on applying to him.

It is well to remark that this is not the first time this retractation has been published. It was translated into German and printed by Peter P. Wolf, a Protestant, as long ago as 1789, in his *Allgemeine Geschichte der Jesuiten.* Other copies have been published and it has been often referred to by historical writers. Still there was always doubt whether they were genuine, as they were not the original or first copies, nor were they testified to. The copy published in the *Lettres d'Uclés* claims to be from one of the original copies and testified to as we have shown above.

OBITUARY.

FR. PAUL MANS.

By the death of Fr. Paul Mans, the Mission of California has been deprived of one of its most efficient and zealous subjects. Although most keenly felt among those who knew and loved him, his loss may well be regretted by the whole Society; for in him shone that true and sterling virtue for which her faithful children have ever been distinguished. Among his religious brethren, there is but one opinion of his life and labors,—he did all things well. Nor is this high esteem confined to Ours. In the pulpit, in the confessional, in that crucible of virtue, the class-room, he so won the hearts of his hearers, his penitents, his pupils, that, as far as can be known, not a complaining voice was ever raised against him.

Belgium, the fruitful mother of saintly missioners and religious, claims him as her worthy son. Born at *Contick* near Antwerp in 1839, he was matriculated, after the usual preparatory studies, at the great University of Louvain, where he numbered among his classmates the late Archbishop

Seghers of happy memory, Archbishop Riordan, Bishop Spaulding, and many clergymen who have shed lustre upon the Church in America.

At the close of his course, during which he had given proofs of solid piety and intellectual acumen, Fr. Mans offered himself, with the sacred unction of ordination still fresh upon his hands, for the missions in Washington Territory. Twelve years were devoted to this work amid all the hardships and privations incident to missionary life in a new and unsettled country. But his sacrifice was not complete. He had long cherished a desire to consecrate himself to God by the vows of religion, but his ecclesiastical superiors were naturally unwilling to lose the services of a priest whom they so highly esteemed. Still he did not relinquish his pious design and after renewed solicitations succeeded in obtaining their reluctant consent.

From his entrance into the Society, Sept. 26, 1874, Fr. Mans devoted himself to the study and practice of religious perfection. After his probation, which was distinguished by a faithful, conscientious performance of even apparently trivial duties, he taught with success in Santa Clara and San Francisco until 1883, when he was sent to San Jose to fill the offices of minister, prefect of schools, and professor of third grammar. The German Catholics of that city were also confided to his care. His position in the recently opened college was no sinecure, for among the students there were some turbulent spirits from whom much annoyance was expected. Yet, from the first day of class, his winning, sympathetic disposition gained him such an ascendency over those wild boys that not once during the year was bodily punishment inflicted. The effects of his gentle sway are still seen in the higher standard of excellence which he introduced and fostered.

After a year's study at Santa Clara, where he prepared for his examination *ad gradum*, he returned to San Jose with the same duties as before. The following year found him in San Francisco as professor of rhetoric and chaplain of the Presidio barracks. Not only his ability as a disciplinarian but also the wide range of his attainments made him an excellent college-man, for indeed there is hardly a branch in our course of studies which he could not teach with success.

In 1888, the novitiate which, for want of the necessary means, had assumed for a long series of years the anomalous position of an annex to Santa Clara College, was transferred to a new and commodious building at Los Gatos, and Fr. Mans was placed in charge as Master of novices. This appointment, creditable alike to him and to his superiors, was hailed with unfeigned satisfaction by all who realized that the careful and thorough training of our young scholastics is of such vital importance that no later exertions and vigilance can atone for its neglect.

To this arduous and responsible office he brought his calm steadfastness, his spirit of prayer and mortification, his zeal, and above all, his tender charity. He consecrated himself to his novices; for them he toiled, for them he prayed. Coming to him from the world, they were captivated by his unpretending piety and yielded a ready obedience to his voice and example. Under his wise direction, their wounds were healed and they learned to guard against their little daily faults and imperfections. None could converse with him without feeling animated to renewed efforts in the path of perfection, for his cheery smile, his word of welcome, his bit of fatherly advice, made him the master of every heart.

His intimate knowledge of the secrets of the spiritual life caused his services to be in great demand for exhortations and retreats, and it was while thus engaged that his fatal illness first declared itself. Having gone to Santa Clara in June to conduct the retreat of the Rectors of the Archdiocese, he began to feel somewhat indisposed, but devoted himself to his work with his customary fervor. At its close, June 28, he returned at once to his beloved novices and celebrated with them, on the following day, the feast of his holy patron, but lest he should mar in some way the happiness of his little flock, he said nothing of his illness, although he must have been in acute pain. On the 30th, his sufferings were so great that he had recourse to the brother infirmarian who detected such dangerous symptoms that he immediately called in medical aid. The diagnosis revealed peritonitis, and the physician, expressing the gravest apprehensions of the result, ordered the Father to use a bed—a luxury which he had denied himself for years—and summoned for consultation five other physicians from San Jose and San Francisco. Their skill was of no avail. Fr. Mans was on his death-bed. In the midst of his agonizing pains, he retained his sweet serenity and did not utter a word of complaint.

Having asked for and received the last Sacraments with great humility and devotion, he called up all his remaining strength and addressed to his weeping novices, the children of his predilection, a few earnest and moving words on faithfulness to their holy vocation and love for the distinctive virtue of the Society. He expressed his earnest desire to embrace them before departing on his journey, but as this was impossible, he partially raised himself by a great effort and with fond affection imparted his last blessing. Rev. Fr. Superior, who had been unremitting in his attendance, begged him to remember the Mission and its needs when he should be in the Divine Presence. "Oh! yes, father" was his reply, "I shall pray earnestly for you, and in particular I shall pray that my successor may be a holy man." The welfare of his novices was ever uppermost in his thoughts. He devoted his remaining hours of consciousness to pious aspirations until having fallen into a comatose condition, he peace-

fully passed away at 2.45 o'clock Monday morning, July 7, in the 52nd year of his age, and the 16th of his religious life.

The funeral of the deceased Father took place on the following Wednesday from our parish church at Santa Clara. Many of the neighboring clergy assisted, and the concourse of the faithful was the greatest ever seen at the burial of one of Ours on the Pacific coast. After the Mass of requiem, which was celebrated by Rev. Fr. Superior, the remains were borne in procession to the cemetery where they were deposited with those of our brethren who have gone before us with the sign of faith, and who rest in the sleep of peace.—R. I. P.

Fr. Joseph Weber.

Rev. Joseph Weber, S. J., one of the best known and most respected priests of the diocese of St. Louis, quietly passed to his reward on Saturday, August 16 at the advanced age of nearly 74 years. The last 36 years of his long life were spent at St. Joseph's church, St. Louis. The congregation has grown up around him and its present flourishing condition is, in no small degree, due to his untiring exertions.

Born in Switzerland by the shores of the Lake of Zurich, on November 20, 1815, Father Weber received his first lessons in virtue and learning at the historic Benedictine abbey of Einsiedeln. Thence he was sent at an early age to pursue his literary studies at Brieg, where he made the acquaintance of two other Swiss youths, Peter Tschieder and his cousin, Anthony Anderledy. This acquaintance soon ripened into a close and life-long friendship. Together the three companions engaged in the sports of a student's life; together they indulged in dreams of future greatness. Suddenly, on September 30, 1837, young Weber abandoned his prospects of worldly ambition for the quiet life of the Jesuit novice. His two friends, surprised at his resolve, accompanied him to the door of the novitiate and bade him farewell. "Farewell," replied Joseph, "but not forever; I will not cease praying until you follow me into my retreat." He prayed, and they followed much sooner than either he or they had thought. They followed him to the novitiate; and in later years they followed him, as exiles from their own country, to the hospitable shores of America. Father Tschieder, after sharing for many years the labors of Father Weber at St. Joseph's church, is still active in the ministry at the church of the Sacred Heart in Chicago. Father Anderledy, having been ordained a priest by the Most Rev. Archbishop Kenrick of St. Louis and having labored for some years among the Germans of the West and Northwest, was recalled to Europe, where, after having filled several important offices in the Society, he was elected General of the Order in 1882.

Father Weber, who had been the first to embrace the re-

ligious life, was also the first to be promoted to the priesthood. He was ordained at Freiburg, in Switzerland, on December 31, 1846. The following year he was sent to France to make his tertianship. The revolutionary spirit was then beginning to break out, and the mob was about to drag away Father Weber, when his quick mother-wit, which never failed him rescued him from their hands. He proclaimed himself a free-born Swiss republican, and forthwith the *canaille* changed their jeers and taunts into deafening *hurrahs*.

With such a disposition, Father Weber easily made himself at home in the United States. He had only to substitute the word *Canton* for *State*, to feel as if he were back again in his own Alpine home. After arriving in this country with his expatriated brethren, on April 15, 1848, he was at once engaged in country missions; and though of a weak and delicate constitution, he did the work of a giant. His first field of labor was at *White Oak*, near Cincinnati, Ohio, where he served during the cholera season of 1849 and 1850, often spending whole days and nights without almost any food or rest, yet always ready for more labor and fatigue. Thence he was transferred by his superiors to *Rich Fountain*, Missouri, where he is still well remembered by the inhabitants for his outspoken zeal and his eloquence. It was here that a learned brother priest first styled him the German Bourdaloue, a name which his hearers must have considered very appropriate.

Prostrated by a dangerous illness, of which he believed himself to have been cured by miracle, he made his way with no little difficulty to St. Louis in the fall of 1853. From that date he was stationed without interruption, at St. Joseph's church filling for several years the office of Superior of the Jesuit community in charge of the church, and for a still longer term the office of Treasurer. He collected and disbursed much of the money contributed for the enlargement of the old church, for the erection of the large and commodious parish schools and of the grand new church, which is still the pride of the congregation. The parochial school was the object of his special solicitude. He looked upon it as the nursery of the Church and continued to visit it almost to the last, catechising the children and encouraging the efforts of the teachers. Every work of piety or charity undertaken in the parish, every enterprise calculated to promote the good of religion was certain to have the support of his voice and his influence. He founded or directed several of the flourishing sodalities connected with the church. Whether the cause of the orphan was to be pleaded or a demonstration to be organized, he was always the moving spirit.

He retained, even in his old age, all the elasticity and *abandon* of youth. His heart was on his lips and went forth to his flock. With true pastoral freedom he entreated, exhorted

and reproved, in season and out of season. Yet even the reproofs, which he was not slow to administer when he thought it necessary, were evidently prompted by charity. His words might sting; but they left no venom behind them. His frank and generous character was a guarantee of his sincerity and of his disinterested zeal. And his zeal knew no bounds save the impossible. It was often greater than his physical strength and made it difficult for him to resign himself to a forced inactivity. When a year ago, he lost his hearing, his chief regret was that he was unable to hear confessions; and he wished for its restoration that he might at least be in a condition to administer comfort and consolation to bruised and afflicted souls in the holy tribunal of penance.

But God willed otherwise. The loss of hearing was a warning of a general decline of strength. His weak, bodily constitution, worn out with age and labor, gradually gave way, and some weeks ago he was confined to his bed to rise no more. He had run his race, he had fought the good fight, and every one foresaw that the end was not far off. Yet when it came, the news awakened the liveliest feeling of regret among his devoted flock. All felt that in him they had lost a father. No wonder then that, when his remains were exposed in the Church on the day before his burial, his faithful children came in crowds to gaze for the last time on the features which they had known so long and well, and to moisten his coffin with their tears.

The funeral services, which took place at St. Joseph's church on August 19, were attended by an immense concourse of people. The spacious church was thronged. The sodalities, the school children, the orphans, all were there. Over fifty representatives of the clergy were in the sanctuary to do honor to their departed brother priest. The Provincial Rev. Father Frieden, sang the solemn high Mass of requiem in the presence of the Right Rev. Bishop Jansen of Belleville. The Rev. Father Goller, pastor of St. Peter and Paul's church, made a short address, in which he dwelt feelingly upon the zeal and the labors of the deceased. Many a stout heart was moved and many an eye filled with tears as he spoke; and when the body had been carried out of the church, the streets for several blocks were packed with spectators who followed the hearse with straining eyes.

A large number of coaches and other vehicles accompanied the funeral procession to the quiet little cemetery at the novitiate near Florissant, where the remains were laid by the side of Father Patchowski, his predecessor as Superior, and of other fathers who had labored with him at St. Joseph's church. There he rests at last who never rested before. "Amodo jam dicit Spiritus ut requiescant a laboribus suis; opera enim illorum sequuntur illos."

Mr. Henry Weckx.

Departed this life at the College of the Sacred Heart, Denver, Colo., on August 7, Mr. Henry Weckx, a scholastic of the Society of Jesus, in the 24th year of his age.

Mr. Weckx was born in the town of Overpelt, in the province of Limburg, Belgium, Feb. 3, 1866. After receiving a primary education in his native place, he entered the Apostolic school of Turnhout with a view of preparing himself for holy orders, and giving his life-work to foreign missions. He finished there his course of studies as far as the completion of rhetoric, and his talent and energy enabled him to do so with great success. He then asked to be allowed to join the Jesuit mission of Colorado and New Mexico. On being received, he went to Naples for the years of his novitiate, and then began his college life in America with the opening of the Sacred Heart College in Denver Highlands. During all these years his health had been delicate; but his rapid improvement on coming to Colorado had led everyone to believe that the serious throat trouble with which he had so long been afflicted would eventually pass away and leave him fully established in the best health of young manhood.

Divine Providence, however, saw fit to let Mr. Weckx teach high and beautiful lessons in a better way than by books. Besides, the influence of his silent apostolate was to affect not only the students of the college, but all and everyone who came in contact with him; and the most venerable of his religious brethren could not but catch some measure of delight from the brightness of example set by one who, in a worldly sense, was of but little service, but who, in the true sense, was the living rule. A blessing seemed to follow him, and minds were called higher and hearts made gladder wherever he came. His study for the welfare of others, and his total forgetfulness of self could not fail of attracting universal attention, and one had to live with him only a short time to find out that his principles of fraternal charity were of the highest order, and that he lived up to them always and everywhere.

From a human standpoint the loss of Mr. Weckx is one which any educational institution would feel deeply, inasmuch as he could speak some five or six languages, and loved dearly whatever pertained to school-rooms, books and college boys. But seen in a supernatural light, which is the only light in which human life should be looked at, his death is indeed his victory, and his grave more glorious than any throne. His handful of youthful years are worth much more than many a long life; and though no worldly honors came to him and no worldly fame was won, he plucked and enjoyed

the rare ripe fruits of virtue which even the longest life rarely reaches.

Others will pray for him in the spirit of christian charity, but it is hardly probable that any of those who knew him intimately will ever kneel at his grave without feeling that it would be well for themselves if they could emulate some of his virtues, and even touch the high plane of his young and perfect life.—R. I. P.

BIOGRAPHICAL SUPPLEMENT.

Fr. Andrew Francis Monroe.

Died at St. Francis Xavier's, N. Y., Aug. 2, 1871.

Fr. Monroe, a grand-nephew of James Monroe, the fifth president of the United States, was born at Charlotteville, Va., on March 5, 1824. He was among the first graduates of the Naval Academy at Annapolis, and held a naval commission in the Mexican war. Soon after his conversion to the Catholic faith, in 1853, he set out on an expedition to Japan. During this expedition, whenever he landed at any Japanese or Chinese port, he sent to the N. Y. *Freeman's Journal* descriptions of the Catholic missions, chapels, etc., which so impressed the editor that he wrote to him: "The sanctuary and not the navy is the place for you." This was in Easter week, 1854, when the young naval officer, in one of the ports of China (Canton, it is supposed), was leading a band of Catholic soldiers and sailors not to battle but to Mass and the sacraments. On returning to his ship, he was ordered by his superior officer to send the sailors and marines to Protestant service. His answer was that he would recommend the men to attend whatever service might agree with the dictates of their own consciences, but that he did not wish to give any positive orders in a matter of this nature. For this he was put under arrest and deprived of his sword, but a few days later he was liberated and his sword restored to him. He refused at first to accept it until the case was tried under martial law; but on second thought, wishing to free his superior officer from an annoyance, which might only aggravate a mental weakness that was already manifest and that afterwards developed into insanity, he generously resigned his commission. In the following year, he applied and was admitted to the Society by Very Rev. Fr. General, on August 11, made his noviceship at Angers in France, continued his studies at Laval, and then returned to America. He was ordained priest in Montreal in 1860, and for several years taught rhetoric, mathematics, and astronomy in Montreal, Fordham, and St. Francis Xavier's, N. Y. He spent his third year of probation, 1868–69, in Frederick, Md., and afterwards labored as preacher and professor in Montreal and New York, attracting all by his cheerful politeness as much as by his learning. For several years he was a sufferer from an organic trouble which finally necessitated the painful operation which caused his death. Notwithstanding his acute sufferings, his remarkable urbanity remained until the last moment, and while scarcely able to bear the pain that he was suffering, he did not fail to thank most politely the father who administered extreme unction.

Mr. Charles Quinn.

Died at Fordham, N. Y., Feb. 2, 1871.

A youth of remarkable innocence and kindness, Mr. Quinn was born in New York, May 6, 1848, and studied at St. Francis Xavier's. He entered the Society, Aug. 11, 1865, and from the beginning showed remarkable zeal for souls. After his first vows he was sent to Quebec for his juniorate, and next to Fordham College, where his labors as teacher and prefect were blessed with marked success. Consumption, however, soon forced him to give up all work, and for several months he edified all by his patience in suffering, and his tender love of the Blessed Virgin. Fortified by the last sacraments, he died a most holy death on the feast of our Lady's Purification.

Mr. William McKay.

Died at Sault-au-Recollet, Can., Aug. 6, 1871.

Born in Canada, Nov. 3, 1848, Mr. McKay died while still a scholastic novice. He had given promise of a brilliant future by his successful course of literary studies and his good natural qualities. Consumption carried him off during the second year of his noviceship; not, however, before he had edified all around him by his wonderful innocence, sweetness of disposition, patience and charity.

Br. Patrick Rooney.

Died at Fordham, N. Y., March 9, 1871.

Br. Rooney was born in Ireland, March 16, 1844. Before his entrance to the Society he had been a school teacher for some time, afterwards a member of the Irish Constabulary for four years, and after his coming to America, a merchant in New Haven, Conn. Whilst attending a mission given by some of our fathers, he felt a great desire to embrace the religious state, and soon afterwards sought for and obtained admission to the Society on Dec. 24, 1867. After his noviceship he was assigned to the work of the house at Fordham, but soon, his health failing, he was called to the Society in heaven, after he had patiently borne the cross of suffering for several months.

Fr. Augustus Kohler.

Died on Lake Superior, Oct. 15, 1871.

Poor Fr. Kohler, whose name has appeared in the *Letters* in connection with the mission of Lake Superior, met his death by shipwreck while on his way from the Indian Missions to Detroit. He was born in Colmar, France, Aug. 10, 1821, and after his literary studies in his native town and in Friburg, was admitted to the Society on July 19, 1842. Desirous to labor on the Indian Missions, he was sent to America in 1845, and after a brief course of theology was ordained and sent to the mission on Manitoulin Island. He labored also at Sault Ste. Marie and Garden River, devoting himself untiringly to his beloved Indians until 1869. In that year he was sent to France, partly in the hope that the trip would improve his failing health; but he returned in the following year to his missions. It was when answering a call of his superior to come to New York that he met with shipwreck and death. He had taken his last vows on March 27, 1853. His memory is held in benediction among the Indians.

Br. Thomas Moreaux.

Died at Montreal, Can., Jan. 12, 1872.

Br. Moreaux was a Frenchman, born on Dec. 21, 1815, and after a brief military service, asked and obtained admission to the Society, June 20, 1842. After five years spent in various domestic occupations in Paris, he was sent to Montreal in 1847, and there he spent the rest of his life, a most faithful buyer, dispenser, and sacristan. He took his last vows Feb. 2, 1853. His

labors in the early days of our college in Montreal were long remembered by many who spoke of him as "Fr. Martin's man." After a long sickness, borne with remarkable patience, he died a pious and edifying death, leaving behind him an example of true abnegation.

Br. Francis X. Barré.

Died in Quebec, March 3, 1872.

Br. Barré was born in Canada, Oct. 7, 1820, entered the Society Jan. 21, 1846, and after laboring in various domestic occupations for several years in Montreal, Quebec, La Prairie, Fort William, Troy, and New York, he was sent in 1863 to Buffalo as manuductor of novices. There his mind became disturbed and when his case became hopeless he was sent to the asylum at Quebec. His tender love of the Society and great desire for religious life did not desert him during this affliction, and once he managed to escape and journeyed without a hat back to the novitiate. With some difficulty he was brought back to the asylum, where he recovered sufficiently, some time before his death, to be able to receive holy Communion and to make his spiritual exercises. On May 3, 1872, after receiving the holy Viaticum, he rendered up his holy soul to God. He had taken his last vows on Jan. 27, 1848.

Fr. James Sherlock.

Died at Guelph, Can., Aug. 13, 1872.

Born in England, Feb. 14, 1831, Fr. Sherlock was admitted to the Society by Fr. Clement Boulanger, Oct. 4, 1853. He was ordained priest at Laval, France, and then spent a year as prefect at Poitiers. After that he returned to America, and spent several years teaching grammar at Fordham and St. Francis Xavier's, N. Y. He was afterwards engaged in parish work at Montreal, Troy, and Guelph. His wonderful tact in instructing the young is still remembered by those who as boys were drawn by his kindly manner and graphic illustrations. It was while laboring with great zeal and success at Guelph that he met with the accident that caused his death. He was endeavoring to quiet his horse which had become frightened by an approaching train, when the animal jumped upon him and injured him so severely that he died after a few days of acute suffering borne with wonderful patience.

Br. Malachi Byrne.

Died at Fordham, N. Y., Feb. 12, 1873.

Born in Ireland, Feb. 2, 1815, Br. Byrne was admitted to the Society on May 28, 1857. After his noviceship he was engaged first at Guelph, Can., in various domestic occupations, and afterwards at Fordham as a stone mason. He took his last vows Aug, 15, 1867. After prolonged suffering from several infirmities, which he bore with patience and humility, he died a pious death at St. John's, Fordham.

Fr. Arahilles Sarria.

Died at St. Francis Xavier's, N. Y., June 28, 1873.

This father was an Italian who belonged to the Mexican Province of the Society. Having vigorously denounced the freemasons in the city of Mexico, he was informed after the sermon that the police were waiting for him outside the church. He therefore left by a back door and escaped to Vera Cruz, from which place he hastened with all possible speed to New York. On the way he contracted yellow fever, from which he died a few days after finding a refuge with his brethren of the Society in New York.

Br. Bernard Cunningham.

Died at St. Francis Xavier's, N. Y., March 11, 1874.

Born in Colony, county Sligo, Ireland, on July 1, 1817, Br. Cunningham

entered the Society on Sept. 9, 1853. He took his last vows on Feb. 2, 1864. His Father Rector testified that he was a most simple and faithful brother, always most desirous of advancing in the way of perfection.

Br. William Doyle.

Died at St. Francis Xavier's, N. Y., April 5, 1874.

Br. Doyle was born in Liberty, county Kilkenny, Ireland, on the last day of the year 1811. He entered the Society on Nov. 17, 1851, and always showed himself a pious and faithful observer of the rules and an example of all the virtues of a good lay-brother.

Mr. Charles Viau.

Died at Spring Hill, Ala., June 30, 1874.

Born in Canada, Oct. 12, 1849, Mr. Viau, after a course of studies at St. Mary's College, Montreal, entered the Society on Aug. 14, 1869. After his juniorate he was sent, in 1872, to St. Francis Xavier's, N. Y., where he taught grammar for a while. Soon, however, he was obliged to stop teaching on account of consumption, and was sent by his superiors to Spring Hill. The disease, however, had advanced too far to be checked by this change of climate, and he soon wasted away and died peacefully and piously, fortified by the last sacraments.

Br. David Shannon.

Died at St. Francis Xavier's, N. Y., July 16, 1874.

Born on March 12, 1831, in the diocese of Dromore, Ireland, Br. Shannon came to America in 1852 and after laboring as a mechanic for 4 years, entered the Society on May 16, 1856. He took his last vows on Aug. 15, 1866. Most of his life in the Society was spent at Fordham as dispenser, farmer, and director of the servants. He was for several years a patient sufferer, edifying all by his humility and charity. He died on the feast of our Lady of Mount Carmel, 1874.

Br. Martin Stoecklin.

Died at Fordham, N. Y., April 9, 1875.

Br. Stoecklin was born in France, June 24, 1826, and entered the Society June 7, 1854. Before he had taken his first vows he was sent to the mission on Manitoulin Island. He remained among the Indians, engaged in domestic occupations until 1866, when he was transferred to Buffalo, where he spent four years as sacristan, buyer, and carpenter. When his health broke down, he was sent to Fordham, where he died a holy death after a long and painful illness. He had taken his last vows on Feb. 2, 1865.

Fr. Peter Tissot.

Died at St. Francis Xavier's, N. Y., June 19, 1875.

Born in Savoy, on the feast of St. Theresa, 1823, Fr. Tissot studied grammar, humanities, and rhetoric in the college of the Society at Melun. He entered the Society at Avignon, Oct. 10, 1842, and after his noviceship went to Brugelette to review his rhetoric. While engaged in the study of philosophy he was sent at his own request to the American mission in 1846. He completed his philosophy at Fordham, at the same time that he filled the office of prefect. There also he taught the sciences for some years, studied theology and was ordained priest in 1853. From 1854 to 1857 he was minister and procurator, in which offices he was again engaged after his tertianship. Then, too, he began to realize the hope of his life by being allowed to engage in the work of *operarius*, in which he displayed such zeal and tact that he was finally permitted to devote himself entirely to missionary work. For three years of the civil war he was engaged as chaplain in

the army. He was once captured by the Confederates and imprisoned at Richmond, where he continued to draw souls to Christ by his zeal and by his patience in bearing the disease from which he was suffering. After the war he was again occupied as minister, procurator, and for a time as vice-rector, still uniting with these offices a zealous exercise of the ministry. About this time he wrote several brief treatises on devotion to the Blessed Sacrament and to the Blessed Virgin. Being finally allowed to devote himself entirely to missionary work, he gave missions and retreats all over the country with indefatigable zeal and wonderful success, devoting his efforts principally to the spread of the devotion to the Sacred Heart and to frequent Communion. During all these labors he was a sufferer from a complication of infirmities, which finally developed into a triple cancer, obliging him to desist from his missionary work. But in this forced inactivity he did not cease to edify by his wonderful patience as much as he had done before by his untiring zeal. In these pious dispositions he passed quietly away, leaving his name in benediction among clergy and laity. He had been professed of the four vows on Aug. 15, 1860.

Br. Jeremiah Garvey.

Died at St. Francis Xavier's, N. Y., July 28, 1875.

Born in the city of Cork, Ireland, on Jan. 1, 1794, Br. Garvey entered the Society on July 1, 1845, and took his last vows on the feast of the Annunciation, 1857. Already advanced in years when he entered the Society, he was for many years able to do nothing more than take care of his health, on account of partial paralysis. The greater part of the day he spent in prayer, especially in telling his beads. He died at the advanced age of eighty-two years, thirty of which he spent in the Society.

Br. Désiré Vaurenterghen.

Died at St. Francis Xavier's, N. Y., Sept. 7, 1875.

Born in Ghent on Jan. 7, 1824, Br. Vaurenterghen entered the Society on July 20, 1860. He was a model lay-brother, as remarkable for his piety and regularity as for his skill as a workman. He fell a victim to a malignant form of black typhus which carried him off in a few days. He had taken his last vows on Aug. 15, 1870.

Br. Patrick O'Carroll.

Died in Montreal, Can., Jan, 16, 1876.

Br. O'Carroll was born in Ireland, June 1, 1814, and entered the Society Feb. 1, 1855. At the end of his noviceship he was sent to St. Mary's College, Montreal, where he spent the whole of his religious life in domestic occupations. There too he died piously as he had lived, at the age of 62. He had taken his last vows on Feb. 2, 1865.

Br. Charles Alsberge.

Died at Fordham, N. Y., March 16, 1876.

Br. Alsberge was born in Belgium, Dec. 31, 1789, and after a long probation was admitted to the Society by Fr. Godinot on Oct. 8, 1827. After his noviceship at Montrouge, he served faithfully as tailor and sacristan in various houses of the Society in Belgium until 1836, when he was sent to the New Orleans Mission. There he labored for ten years, and was then sent to Fordham College, which had come into the hands of Ours shortly before, and where he spent the rest of his life. He was a simple, pious and obedient brother, and his whole life in the Society was a model of the life of a faithful lay-brother. The delight with which, even when advanced in years and almost blind, he labored for the Society, in the most lowly occupations was truly wonderful. Finally, all his physical vigor having faded away, rather than broken by any disease, he quietly fell asleep in the Lord at the advanced age of 87. He had taken his last vows on July 31, 1838.

Fr. Thomas Legouais.

Died at St. Francis Xavier's, N. Y., May 15, 1876.

Fr. Legouais was born in Bretagne, France, on April 26, 1793. Such was the disturbed state of the times that he was twenty-seven months old before he was baptized. His health was always feeble and his stature small and frail, yet he lived to the advanced age of eighty-three years. His father procured for him a good early education, and he met with great success in all his studies. He spent six years in the study of Latin and Greek grammar, then two years at rhetoric. He was especially skilful in Latin versification, for which, as well as for Greek and French and for general excellence he received many rewards and honors. After a year spent in the study of philosophy, he devoted two years to physics and mathematics in which he met with like success. When about twenty years old he concluded to study law, and on Nov. 9, 1815, we find him receiving his bachelor's degree at Paris. In the following year, on Aug. 13, he won his licentiate, and the degree of doctor of laws on May 8, 1818. He did not remain long, however, in this avocation, as he had finished only two years of *stage* (the period that had to elapse between the licentiate and admission to the bar), and pleaded but one case, when he consecrated himself to God's service in the seminary of St. Sulpice, early in the year 1819. He received tonsure in the parish church of St. Sulpice, Dec. 18, 1819, and minor orders at the end of the following year. On the last day of October, 1821, he entered the novitiate of the Society, and after his noviceship, applied himself to the study of theology. In September, 1825, he was ordained priest by the Rt. Rev. Hyacinth de Quélen, Archbishop of Paris. After his ordination he must have continued the study of theology, as it is evident from his letters that he spent five years altogether in that study. He taught philosophy for a year in the college of our fathers at Billon, and theology at St. Acheul. Then going as an exile from France to Spain, he again taught philosophy in our college at Passaje de la Guardia. He was one of three priests sent to the Kentucky missions in 1832. There he made his profession, Aug. 15, 1835, and spent fourteen years at St. Mary's College as master of novices and teacher of various branches in the college. He was next sent to Fordham, where he became loved and esteemed as a spiritual director. There too he taught theology and philosophy, and was master of novices for ten years. He was then sent back to France in the hope that the change would benefit his failing health. On his return to America he again became spiritual father at Fordham and directed with wisdom and with profit not only Ours, but also the students of the college, who always had a great love for him.

In 1869 he was sent to St. Francis Xavier's, where he was for years the favorite confessor of the students, and the young people of the parish. It was only after his death, when the other confessors felt the increase in the number of their penitents, that they fully realized the amount of work done in the confessional by this frail little father. A pigmy in stature (his height was a trifle under five feet), he was a giant in the vineyard of the Lord. The last years of his life were entirely devoted to his beloved penitents. Sometimes they came in groups at the regular hours for confession, but many came at other times, singly or in small parties, on appointed days and hours, but at such intervals that the saintly father was seen tottering slowly from his room to the confessional, from morning till night, week in and week out, not only without a murmur, but always cheerful and full of consolation for himself and others. So feeble did the spark of life become towards the end, that it threatened more than once to go out, and was as often as four or five times revived by the repeated administration of extreme unction. The end finally came in the month of the Blessed Virgin, to whom he always had such a tender devotion, and on the feast of St. John Nepomucene. Well and tenderly is his name remembered by the myriads of his spiritual children whose number is known only to God.

Br. John Buckley.

Died at St. Francis Xavier's, N. Y., July 21, 1876.

Br. Buckley was born in Limerick, Ireland, June 23, 1842. He had not been long in this country when the civil war broke out and he enlisted in

the northern army where he served for four years. In 1871 he applied for admission to the Society and was received as a lay-brother on Aug. 29. After his noviceship, he was sent to Fordham where he helped on the farm with edifying fidelity. He had been fostering, however, the germs of disease for several years and he was finally forced to desist from hard labor. His superiors then sent him to St. Francis Xavier's where he might the more easily and oftener have the benefit of good medical treatment. He died, however, soon after, fortified by the last sacraments, and edifying those about him by his patience. He was only thirty-four years old, and had been only five years in the Society.

Br. Michael Hickey.

Died in Montreal, Can., Nov. 3, 1876.

Born in Ireland, Jan. 6, 1819, Br. Hickey after the death of his father, had to undertake, at the age of twelve years, the care and support of the rest of the family. For twelve years he continued to manage his father's business and afterwards taught school for a while. At the age of thirty, he came to America, and was at once engaged by Bishop Baraga in teaching a school for boys. From his early youth he had always desired to embrace somewhere the religious life, and when he heard that the Society admitted lay-brothers to do the work of the house he sought for and obtained admission, Aug. 30, 1857. After one year in the Canadian novitiate, he was sent on the Indian missions, where he taught boys and labored in various domestic duties, first, at Sault Ste. Marie, and afterwards, at Fort William. In 1867, he was sent to the residence of Ours at Guelph, where he labored for two years, until he was again sent to work among the Indians on Manitoulin Island. There he remained until September, 1876, when he was sent to Montreal for medical treatment and relief from his labors. The relief soon came in God's own way; for after a brief period of patient suffering, and fortified by the last sacraments, he was called away to his eternal rest. He had taken his last vows on Aug. 15, 1868.

Mr. Michael S. Murphy.

Died in Frederick, Jan. 20, 1880.

Mr. Murphy died during his noviceship. He was born Feb. 10, 1862, and entered the Society Sept. 19, 1879. His mother was a holy soul who had been suffering for a long time from a cancer, and she begged of God to call her son to the Society of Jesus, and to take him to heaven from the novitiate, like St. Stanislaus, before she herself might die, so that she might have the consolation before death of knowing that he was safe from the dangers of the world. God heard her prayer; her innocent child went before her to heaven after an illness of only two or three weeks, and she followed him ten days later. During his five months of noviceship he was a source of the greatest edification to the whole community on account of his singular innocence and simplicity.

Br. Thomas O'Connor.

Died at Georgetown, May 22, 1880.

Born on December 21, 1819, Br. O'Connor entered the Society Aug. 2, 1851, and took his last vows on Aug. 15, 1861. During nearly the whole of his twenty-nine years in the Society he was gardener at Georgetown, always edifying his brethren by his fidelity and simplicity. God called him to his reward after a brief illness in the sixty-first year of his life.

Br. Philip Ledoré.

Died at Fordham, N. Y., April 4, 1881.

Br. Ledoré was born in France, Feb. 13, 1800, entered the Society Oct. 11, 1822, and took his last vows Feb. 2, 1835. In this same year he came to America landing in New York with Fr. William Murphy, and Fr. Nicholas Point, on Dec. 13. He went at once to St. Mary's College, Kentucky, where he served as cook at first and afterwards as farmer for twenty years. He was then transferred to Fordham where he fulfilled various offices with the greatest fidelity until his death.

Br. Francis McCloskey.

Died in New York, Jan. 10, 1883.

Born in Killyblught, Londonderry, Ireland, on June 24, 1841, Br. McCloskey felt called to the religious life at an early age, but was prevented by his parents from answering the call. He read and wrote English well and learnt the trade of a carpenter. He left Ireland for America in March, 1860. In 1865 finding an opportunity to answer the call that he had so often heard, he applied at Fordham for admission to the Society and was received. He began his noviceship under Fr. James Perron at Sault-au-Recollet on Aug. 14, 1865, and took his first vows in Montreal on Aug. 15, 1867. He proved to be a skilful carpenter, and worked at his trade in Montreal from 1867 to 1871, next at Fordham until 1877, and afterwards at St. Francis Xavier's from 1877 to 1882, when he was given charge of the furnaces and supervision of the workmen. He took his last vows at St. Francis Xavier's, N. Y., on Aug, 15, 1875. In the first days of Jan. 1885, while engaged in taking care of the furnaces he was attacked by pneumonia which carried him off on Jan. 10. He was a very valuable brother and his loss was felt by the whole commuuity.

Br. Richard Purcell.

Died at West Park, N. Y., March 31, 1883.

Br. Purcell was born in Ireland, at Ballingary, county Tipperary, on May 1, 1838. He was received into the novitiate at Sault-au-Recollet, Canada, on May 1, 1875, by Fr. James Perron. He finished his noviceship under Fr. Isidore Daubresse at West Park, where he took his first vows on May 1, 1877. He was assistant farmer at Sault-au-Recollet and at West Park. He was remarkable for his great devotion to the holy rosary and to the sign of the cross, which he was seen making very devoutly at all hours of the day. His mother, to whom he was much devoted, died not long before him, on March 23, and when Fr. Gleason, informing him of her death, asked him if he would like to be with her, he answered that he would if it was God's will. He was taken sick a few days later, and during his sufferings from an abscess in the throat edified all those around him by his wonderful confidence. "Glory be to God" and "Thanks be to God"—the ejaculations so familiar to those who lived with him—were on his lips to the last.

Br. Nicholas Litique.

Died at St. Francis Xavier's, N. Y., March 6, 1885.

Br. Litique was a Frenchman, born at Ste. Croix-aux-Mines, in the diocese of Strasburg, on Feb. 2, 1817. As he had a good knowledge of his native language he spent some years as a school-master, but for some reason gave this up at the age of twenty-three to learn the tailor's trade. All this time he was thinking of entering some religious community, and about 1842 he applied for admission to a community of teaching brothers in Villerhoff, Upper-Rhine, where he remained as a postulant for 19 months. Not finding here the rest he sought, he came to America and spent three years in New York, working at his trade as tailor. In 1848, he applied to Fr. Clement Boulanger for admission to the Society, was received, and began his noviceship at Fordham on the 7th of December. He took his first vows at Fordham on Dec. 8, 1850, and his last vows in the same place on Aug. 15, 1860. From 1852 until 1878 he filled the offices of tailor, porter, and infirmarian at St. Francis Xavier's College, New York. In 1878 he was relieved

of all but the office of tailor which he held until about a year before his death, when stricken by paralysis he was forced to give up all work. From this infirmity he suffered for about a year when death brought relief on March 6, 1885.

Br. John Brady.

Died in New York, April 12, 1885.

Born of Irish parents in Providence, Rhode Island, Br. Brady spent some years as book agent and as salesman before entering the Society. While engaged as salesman for a New York merchant he heard and answered the call to religion, and was admitted to the novitiate at Sault-au-Recollet by Fr. L. Sachè. He began his noviceship on July 30, 1868, and took his first vows at Fordham in 1871. From 1869 to 1871 he was engaged as assistant cook in St. Mary's College, Montreal; thence he was sent to Fordham where he served as assistant infirmarian and sacristan until 1875, when he returned to Montreal for a year as refectorian. He held the same office during the following year at St. Francis Xavier's, New York. In 1877–78, he was cook at the novitiate, West Park, and in 1878 he was sent to serve in the same office at Manitoulin Island. In 1882 he was sent to the Gesú, Philadelphia, where he filled the offices of refectorian and wardrobe-keeper until 1884, when he was again sent to St. Francis Xavier's, New York, to fill the office of refectorian. In February 1885 he was sent to St. Vincent's hospital where he died on the 12th of the following April.

Br. John Welsh.

Died in New York, June 6, 1885.

Born in Thomastown, county Kilkenny, Ireland, on Dec. 31, 1817, Br. Welsh lived there with his parents until 1849, when he came to America. Soon after his arrival in New York he heard of Fordham College, and applied there for admission to the Society. Fr. Thomas Legouais received him, and he began his noviceship there on Nov. 23, of the same year. He took his first vows on Nov. 24, 1851 in the community chapel at Fordham, and worked at the college as a stone mason until 1855. He then went to St. Francis Xavier's, New York, where he took charge of the furnaces and general repairs around the house for the rest of his life. He took his last vows there on Feb. 11, 1860. In addition to his other work he was given general supervision of the workmen engaged at the college, in 1870. In 1881 another brother was placed over the workmen and Br. Welsh was appointed his assistant, in which office he remained till 1885 when old age and sickness so undermined his health that he was sent to St. Vincent's hospital where he died on June 6, of the same year.

Br. John Cullin.

Died in Jersey City, N. J., Nov. 3, 1885.

Born in Tantern, county Wexford, Ireland, on March 1, 1814, Br. John Cullin lived and labored with his parents until he was 30 years old. Then he went with one of his brothers to St. John's, Newfoundland, where he and his brother worked together as carpenters for five years. He next went to New London, Connecticut, to meet another brother who had just come from Ireland. He remained with him for three years working at the same trade. Thoughts of entering religion came during this period, and he was directed by his confessor to go to St. John's, Fordham, N. Y. Fr. Clement Boulanger, then superior of the New York and Canada Mission received him, and he began his noviceship on Feb. 13, 1853, under the direction of Fr. Thomas Legouais. He took his first vows on Feb. 14, 1855, at Fordham, and his last on Aug. 15, 1863, at Sault-au-Recollet, near Montreal, Canada. He was for many years a patient sufferer from rheumatism. From 1854 to 1861 he held the office of wardrobe-keeper at Fordham; he was then sent to fulfil the same office at St. Mary's College, Montreal. He was at Manresa, West Park, from 1877 to 1880, when he was sent to St. Peter's College, Jersey City, where he remained as wardrobe-keeper and assistant tailor until his death.

VARIA.

We desire to thank most sincerely all those who have sent us notes for the VARIA. *To our inquiry for information every college in this country and in Canada has answered promptly, and this has enabled us to give many valuable and interesting facts, which otherwise it would have been impossible to procure. It is not easy to give each individual credit for what has been sent, so this general acknowledgment of gratitude is offered to one and all. It is also difficult for us to give in every case the source from which we have drawn our foreign items. We gladly express here our indebtedness to the* Letters and Notices, *the* Lettres de Jersey, de Mold, d'Uclés, *and the semi-monthly letters of Père Pfister.*

Auriesville. *At the Shrine of Our Lady of Martyrs.*—The fifth pilgrimage from St. Joseph's Church, Troy, N. Y., to the shrine at Auriesville took place on August 17. During the week preceding the pilgrimage a preparatory retreat was given the people by Fathers W. Carroll and D. O'Sullivan. The beads, the litany of the Blessed Virgin, an instruction and benediction of the Blessed Sacrament made up the devotional exercises each evening of the retreat. Thus the people were prepared for what they understood to be a spiritual exercise and were stimulated with a desire to dispose themselves to receive worthily the graces bestowed on a day so holy in all its associations. Confessions were heard every day during the week, yet on the Saturday preceding the pilgrimage ten fathers were busy in the tribunal until late into the night. The morning of the 17th was calm and clear, and at four o'clock when Mass was offered in St. Joseph's Church, a large crowd of the pilgrims had already gathered. At 5 A. M. the sodalities had formed in line according to directions and the procession moved down Jackson St., headed by cross-bearer and altar boys. The march to the cars was a short one of three blocks but there was something indescribably touching in it. As the procession started the different choirs along the line began to chant the Litany of the Blessed Virgin. It was familiar to every one, but this morning there was something in it never heard before. It was something that brought tears to the eyes. It may have been in the beauty of the words or in the sweetness and fervor of the voices joined with the recollected demeanor of the pilgrims, it may have been in the calm and holiness of the morning or perhaps in the souls of the listeners. It was a grace to thank God for and remember, not to analyse or define. Two trains of sixteen cars each took the pilgrims to the shrine. During the journey the murmur of prayer was heard from car to car as the pilgrims joined in the recitation of the beads and Litany of the Blessed Virgin. During intervals of silence a walk through the different cars, save for the motion of the cars and the shifting panorama of the Mohawk Valley, rich in historic interest, where two centuries ago our fathers carved the sign of our redemption on the trunks of the trees and made the wilderness resound with hymns of praise to Him they had come to make known to the Indians, was like a walk down the aisle of a church, so great was the silence and so recollected the pilgrims as they told their beads or read their prayer books, intent only on a careful preparation to receive worthily their Lord on a spot sacred in holy memories. At 8.30 Auriesville was reached and the pilgrims marched

up the hill to the shrine while the choirs chanted the Litany of the Blessed Virgin. As the last notes died away the pilgrims gathered under a large tent in front of the modest shrine that crowns the hill-top above the railroad station at Auriesville; they had entered on the Ossernenon of the olden days where Father Jogues and the novice René Goupil had given up their lives under the cruel blows of the Iroquois while preaching to them the gospel of peace and mercy. Five Masses were offered at the shrine, one early in the morning by Rev. F. Brady, S. J., of the *Messenger* staff who had conducted a pilgrimage to the shrine on the feast of the Assumption. This pilgrimage left Amsterdam on the 15th and was made up of the members of the sodalities belonging to St. Mary's Church, Amsterdam, and some promoters of the League of the Sacred Heart from Philadelphia. After the arrival of the Troy pilgrims Father McQuaid, pastor of St. Joseph's, Troy; Fr. Carroll of St. Joseph's; Fr. O'Connor, pastor of St. Lawrence's, New York; Fr. Chester of Georgetown College offered up Masses for the pilgrims. Seventeen hundred of the two thousand gathered around the shrine received holy Communion. After the last Mass there was an interruption for lunch, but many of the pilgrims joined fasting with their prayer and ate nothing until they returned to the city in the evening. After the interruption the pilgrims gathered under the tent and a sermon was preached by Fr. O'Sullivan. After the sermon Fr. Chester conducted the Stations of the Cross and concluded the services by a short *fervorina* on "The day, its motives and its lessons." A short time was devoted to visiting the Memorial Cross, the Calvary and other points of interest. This is but a cold outline of a day rich in its associations of holy and beautiful things. The flowers about the statue of our Lady at the foot of the Calvary are faded now, the hymns are only a memory; the silken banners are furled. But through the long days of another year, this day will shine out fair and sweet, an inspiration to better deeds, an anthem of praise whose echo cannot die, a prayer of love that can only be realized at the foot of the altar. The Fathers of St. Joseph's who spared no labor that the pilgrimage might be a success are to be congratulated on this fresh proof that faith is not dead and the spirit of piety still lives, evinced by the genuine and whole-souled devotion of those who knelt at the shrine of our Lady of Martyrs on the 17th of August.

Austria.—The Austrian province has received from Card. de Fürstenberg, Archbishop of Olmutz, at the express desire of the Emperor, a new residence in Moravia, near the oldest church of the land, said to have been built by St. Methodius. This new house has accommodations for several hundred persons. It will be a place of retreat for Slavonic priests, as well as a tertianship for our Slavonic fathers. In our province six different languages are in use: the Hungarian, German, Bohemian, Servian, Slovenian and Slovachian, a fact which is a source of continual embarrassment. The Emperor is very fond of Ours, and on every occasion gives them his protection. Fr. Jung, professor of Moral at Innsbrück for 30 years, died last January. He had heard more than 700,000 ordinary confessions, and 38,000 general confessions. In 1888 alone he heard 28,000. His death was caused by apoplexy, just as he returned from a sick call.

Baltimore, *Loyola College.*—A gymnasium for the students is in course of erection. Incandescent lamps and new stations of the Cross have been put in the basement of the church.

The following subjects will be treated, during the coming season, by the

Loyola Reading Circle: Labor and Law; Degradation of Labor; Dignity of Labor; Work and Wages; Wealth and Wages; Associated Capital; Associated Labor; Grievances of Labor; Complaints of Capital.

Belgium, *Louvain.*—Many of Ours will regret to hear of the death of Fr. Libert. He was in his 69th year, and died while making a pilgrimage on foot to Notre Dame de Montaigu. He had been 15 years spiritual father at Louvain.

Books:— *Recent Publications:*—

Principles of Anthropology and Biology. By Rev. Thomas Hughes, S. J. 2nd Edition. Benziger Brothers.

This is a neat and handy little volume of very sensible shape and form. The table of contents, with references, is comfortably complete; and it serves as an excellent guide for those who are not well acquainted with these two branches of science. The subject matter of the various paragraphs is well condensed in "side heads" of black-letter type. The binding is flexible; and, altogether, it is a very shapely book. Father Hughes is an old student in matters of this kind; and the volume represents a course of lectures delivered by him before the Alumni of the Jesuit College in Detroit. Those who are interested in "advanced thought," would do well to give it place in their library.—*The Highlander* of Denver.

We are indebted to Fr. Hughes for a copy of this work.

De Philosophia Morali Prælectiones.—By Rev. N. Russo, S. J.—Benziger Brothers. Fr. Russo's lectures on Moral Philosophy, were delivered during the scholastic year 1889-'90, to the graduating class of Georgetown College. Our American Catholic colleges and the European institutions in which Fr. Russo's *Summa Philosophica* has been introduced will welcome his new book as completing the course of philosophy, and embodying the excellences which characterise his former writings. The general reader as well as the student will find in this work the popular questions of *Property in Land, Strikes, Divorce, Parental and State Rights in Education* treated clearly and fully. This book, being the outcome of lectures delivered to the graduating class of 1890, warrants the prediction that its practical nature will commend it to professors as a suitable text-book for the class of Moral Philosophy.

Father James Conway has given us a new work on a difficult but important subject entitled:—*The Rights of Our Little Ones;* or First Principles of Education in catechetical form. Benziger Bros.

The *Roman Hymnal* by Fr. Young, of St. Francis Xavier's N. Y., has reached a sixth edition; it has a large circulation. The first edition of 5000 was exhausted in six months and a new edition has been called for every year since its publication five years ago.

Fr. Nilles of Innsbruck continues his *Commentaria in Concilium Plenarium Baltimorense* Tertium. Pars 1, Acta Concilii; Pars 2, Decreta Concilii have been issued by Pustet.

We have received from the Codialboil Press, Mangalore,—*The Holy Water of St. Ignatius.*—The pamphlet is an abriged translation of the Original French of the late Rev. Fr. P. Terwecoren S. J., with an appendix of some recent facts. Price, 1 anna per copy. We are glad to notice that among the "recent facts" are some American cures quoted from the LETTERS.

Father Grauderach has just published the last volume of the important series of the Collecta Lacensis, which contains the *Acta Concilii Vaticani.*

Father Spillman of the German Province has written *Through Asia;* a Picture Book for the Young. It is admirably illustrated.

Father John Rickaby has published his *General Metaphysics* and Mr. Maher his *Psychology* which go far to complete the Stonyhurst Series of English Manuals of Catholic Philosophy.

The Catholic Truth Society has just published a new small *Life of St. Ignatius* by Father Goldie. This life is suitable for distribution among the people.

The life of *Father Perry*, the Jesuit astronomer by Mr. Cortie, a scholastic, has reached a second edition, it is also published by the Catholic Truth Society. Their agent in America is the Catholic Publication Society.

Mr. Robert Beauclerk one of our scholastics at present teaching rhetoric at Beaumont College has published his *Summary of English History* to 1792 with a view to the style and standard of the London University Matriculation Examination.

Father Vogelwied has just published at Bruges *P. Pietrasanta, Rectification historique.* This defence of the well-known Jesuit Visitor of the Scolopi, in the time of St. Joseph Calesanz, is based on Boero, and answers the old calumny lately brought again to the fore, which makes the fathers responsible for the troubles which saddened the last years of the good Saint's life.

Les Indulgences par R. R. Beringer has just been translated into French by Peres Abt and Fegerstein. It is the most complete and authentic work on this subject yet published.

The *American Catholic Quarterly Review* says of Fr. Hills's new book, *A Short Cut to the True Faith:* "Short Cut is a valuable addition to Fr. de Bruno's *Catholic Belief;* Fr. Russo's *True Religion*, and Cardinal Gibbons' *Faith of Our Fathers;* and, for a first book to be given to enquirers, we prefer it to any of them."

Books in the press or in preparation:—

The President and Faculty of Georgetown College announce the completion of the first volume of the great mathematical work upon which the Rev. John B. Hagen has been engaged for the past twenty years. Fr. Hagen's book is a Synopsis of the Higher Mathematics, and will be of incalculable benefit to mathematicians as an encyclopædia in which may be found every essential formula and all the data requisite for the solving of problems in higher mathematics. The manuscript is now being revised for publication.

Rev. Edward Connolly, prefect of studies in Georgetown College, will soon have ready for the press a new edition of Du Cygne's Rhetoric on an enlarged and improved plan. Amongst the important additions, for example, will be a chapter on the Passions. Thus for a third time Georgetown University has had the honor of editing and adapting this Rhetoric for the use of American colleges. The demand for a third edition is a proof of its worth and a guarantee of its popularity.

The *Life of Christ, according to the Gospel History*, by Father Anthony Maas, our Professor of Hebrew, is announced by B. Hoerder and Company to be ready at Christmas or in the early spring. It will consist of a harmony of the four Gospels, with a commentary brought up to the latest discoveries in the Holy Land, and will have over 400 pages. This work will be valuable for all those who wish to have a thorough knowledge of the Life of our Lord as portrayed in the Gospel. Priests will find it of value in preparing their sermons, and it will form an excellent book for those who wish to prepare their own points of meditation.

A new edition of the *Interior of Jesus and Mary* by Father Grou is announced for Christmas by the Catholic Publication Society. This work has been out of print for a long time. This new edition has been carefully revised

and compared with the original French by a Father of the Society; a new life of the author, with a table of chapters to be read on Sundays and feast days and readings suitable for a retreat have been added.

A new English *Life of St. Francis de Geronimo*, or as he is sometimes known under a French translation of his family name, *Jerome*, and *Lives of St. Peter Claver* and of *Blessed Peter Favre*, also in English and original, are in preparation and will shortly appear. In preparation for the *Quarterly Series*, under its new editor, Father John Morris, are two volumes of *Acts of the English Martyrs*. Lady Herbert's *A Martyr from the Quarter-Deck*—Alexis Clerc, S. J., the Paris hostage martyred by the Commune, condensed from the French of Pére Daniel for the same series, is in the press.

Father Coleridge is still working at his *Life of our Lord* which he began more than twenty years ago. The last volume, *Passion-tide, Part the Second*, was published last spring, and extends to the beginning of the second part of Our Lord's discourse at the Last Supper. He announces that he "has finished a great part of the remainder which ends with what in one sense seems the most wonderful part of the whole Gospel, the Prayer to the Eternal Father with which the history of the sayings and doings in the Cenacle concludes." Fr. Coleridge has edited recently a new and much improved edition of the *Life of Our Lord* in 2 vols.

Father Lacontre, of the Province of Champagne, is preparing a *Concordance* on the lines of the well known *Manuale Concordantium* of Father de Ray. As in that valuable book, the words of the new work are arranged in grammatical order. No word is repeated, but a dash supplies its place, till a fresh word occurs. By this means space is gained so as to be able to give fuller texts, without increasing the dimensions of the book. But the principal merit of the new *Concordance* lies in a series of valuable synoptical tables, a number of proper names of persons and places, genealogical charts, the journeys of Abraham, of Isaac, and of Jacob, of the Israelites in the desert, and of St. Paul, lists of the towns belonging to each tribe, etc.

Father Desan is publishing at Louvain his theological lectures *De Deo*.

The *Retraites* of the late Father Verbeke are being printed in *usum nostrorum* only, and can be obtained from the Belgian Proc. Prov.

We are indebted to the *Letters and Notices* for much of the information about Books.

Boston College.—Up to Oct. 1, Boston College records something like 315 names for the catalogue. It may be added that the increase over last year—the catalogue of 1889–'90 contained 291 names—is getting daily larger. The result is that against the 12 teachers of last year the college now employs 14. The graduates of '90 were but 13, while this year 21 hope to receive A. B. The other classes, with the exception of rhetoric, are proportionately large, poetry numbering 35, first grammar, 34, second, 44, third, 33, while first rudiments gives occupation to 2 teachers. Algebra A, algebra B, and fourth French are all double classes. The English course advances one grade this year. Third English numbers 8, while fourth has reached the sum of 18. The hopes of the future of Boston's Catholic English high school are not all empty. Most of the class-rooms were remodelled last year and refitted during the summer. It would not be easy now to find neater rooms of the kind. The last touches are also being put on the residence—the parlors have been made like new, the corridors are gradually taking on a finished appearance and the old rooms are undergoing a thorough renovation. The Young Men's apartments

are, with the exception of their Hall of Legislature, beautifully and, indeed, sumptuously, appointed. Report has it that they will hold their grand opening exercises on the 15th of this month, or thereabouts, and rumor adds that a number of varied entertainments are already on the programme. It seems their intention is to make this the great year of their existence.

The librarian is rapidly revolutionizing things in the domestic library. He has already rearranged all the theological works and hopes soon to be at the alcoves of history and literature. A great feature of the overhauling of the library will be the thorough revision and filling up of the room-libraries of the teachers. These books are not to be marked for the library proper, but will be stamped "Prof. of rhetoric," "of poetry," etc., and recorded in the catalogue as belonging to the room of the several professors. The teachers have to thank superiors for many valuable additions to their general reference library also. The devotion of the Bona Mors has lately been re-established in the Immaculate Conception and is to take the place of vespers one Sunday in the month. The college choir has resumed its former custom of singing at the students' Mass.

Buffalo, *Canisius College.*—A magnificent organ was lately put up in St. Michael's Church of which we are in charge. It was built in Milwaukee by Mr. Schüllke under the direction of Mr. Philip Benbrett; it has 42 registers; value $7000. It will be blessed on Sunday Oct. 5; in the evening a sacred concert will take place. The church has also got a new hot water heating apparatus; moreover a beautiful life-sized statue of St. Peter Claver, carved in wood, representing the Saint in the act of relieving a poor dying negro.

California.—The Fathers of this Mission gave some twenty-five retreats during the summer months. Of these, two were to priests, by Father Mans at Santa Clara and by Father Gallagher at Helena, Mont.; one was the thirty days' retreat given to the Christian Brothers by Father Baffo; another was given to the Brothers of Mercy, the rest being chiefly in convents. Father Jacoby has just been appointed Rector and novice master at Los Gatos. Father Miller, of the Buffalo mission, had been acting as novice master since the death of Father Mans. He will now act as spiritual father for the juniors. Father James O'Sullivan has been appointed to teach the classics to the juniors. Fathers McKey, Mahony and Hickey are now in the tertianship at Florissant. Father Raggio and Dossola have just erected a pretty little chapel at Long Bridge, a village lost in the mountain fastnesses back of Saratoga. The prospects of a church being soon built at Saratoga are very fair. In connection with our article on the Franciscans at Santa Clara, we clip the following from the *Hollister Advance:* "J. W. Coombs of San Jose has the contract to make a monument in memory of Father Junipero Serra, which is to be placed at the spot where he landed in Monterey in 1770. The monument will rest on a substantial foundation, and will be crowned with a figure in marble representing Father Serra. Mr. Coombs made a sketch of the marble figure from one of the friars at the Pajaro Valley Asylum. The monument will cost $5,000 and the expenses will be met by Mrs. Governor Stanford. The unveiling will take place upon her return from Europe. The great improvements going on in St. Ignatius Church, San Francisco, continue briskly, but will hardly be finished before St. Aloysius' day."

Canada, *St. Mary's College, Montreal.*—When I look back to my first experience as a teacher here 20 years ago, I do gratefully marvel at the change

in our social status. Then we felt that Ours had indeed done much for this country and city, but that the reward was not forthcoming. Without reckoning the immense services rendered to religion and patriotism in Canada by the fathers of the old Society—services which the recent life of the first bishop of Quebec have made still more evident—we could not help seeing that Ours of the restored Society had done wonders in making sound moral and doctrinal opinions fashionable, in improving the sermons of the clergy, in fighting minimizers, in giving new life to sodalities and literary associations, in raising the standard of classical, mathematical and scientific studies, in teaching French Canadians how better to use their beautiful tongue, in promoting higher intellectul and spiritual culture of every kind. All this stared us in the face twenty years ago, and yet we were hopelessly in debt. To me and to many others who thought we knew the temper of men's minds in Canada, the talk of recovering even an indemnity for our estates seemed the veriest dreaming. To-day we are, thank God! not rich, but safe from desperate entanglements. The number of our boys is increasing so fast that we must very soon build. We are not at open war with any of our Catholic household. We have no political parasites. In a word, we are reaping the fruits sown by our predecessors, and our hearts are full of thankfulness to them and to the Author and Dispenser of all good gifts.—*Letter from Fr. Drummond.*

St. Boniface.—Results of University competition: of the philosophers of the 2nd year, A. Belivan who graduated with 1st class honors, and a $100 scholarship, is now in the Grand Seminaire, Montreal.

Roger Goulet a philosopher of the 1st year averaged 92 per cent, in each of the eight papers: got 1st class honors with $100 scholarship.

In the same class, Wilfried Jubinville averaged 83 per cent, got 1st class honors with $60 scholarship.

In rhetoric there were 36 competitors, only 3 of whom were from St. Boniface. Gustave Jean got 3rd and 1st class with scholarship of $100.—Jos. Dubuc got 4th with scholarship of $80 for French.

In Belles Lettres, out of 33 we had 5 and secured the following ranks: 1st, 4th, 5th, 6th and 7th—all in 1st class; the 1st, Gustave Dubuc, got the $100 scholarship; the 4th, Jos. Clement, got a $60 scholarship. There were only four scholarships in that class; and we carried away two of them. The whole amount for scholarships, won by our students, who were only 14, is $600. It is the largest amount we have yet won in any year.

The decrease in the number of our students does not fall on the classical course in which there were 45 last year and this year the same number. The sisters have a select school for boys which attracts a certain class of students. Besides, the crops had been poor in 1888, and poorer still in 1889; so we have very few sons of the native inhabitants, the class on which we depend mostly.

Cleveland, Ohio, *St. Ignatius College.*—There are nine fathers and six scholastics employed in the college. We are now erecting an addition to our college. It is the same style as the present structure, viz., the North German Gothic. Its dimensions are 95 feet by 60, 65, 75. It consists of a basement, four stories, and a tower. The tower will be 157 feet high. The whole is of sandstone and brick.

Colleges.—The list of the number of students in our colleges Oct. 1, 1890, to be found at the end of the Varia, has been made up from returns received from each one during the past month. In nearly all the increase of students

over last year is remarkable, and in some colleges the actual attendance is greater than the total attendance the past year. Should there be any mistake in what we print, we beg to be informed, that we may correct it in our next issue.

Denver, Colorado.—On the 9th of Sept., after the solemn high Mass of the Holy Ghost, the statue of the Sacred Heart in front of the college was blessed by his Lordship Bishop Matz. The statue is life size and on a pedestal 13 feet high. On the sides of the pedestal are carved the following inscriptions:

HIC · AGER
TVO · MVNERE · LÆTVS
TIBI · OLET
NOSTRÆ · ALVMNORVM · PVBI
DA · PIETATE · FIRMA
TIBI · OLERE

QVORVM · OPERA
IN · HIS · ÆDIBVS · A · SOLO
EXCITANDIS
TVO · SACRO · CORDI · DICATIS
TV · BONVS · VSVS · ES
OMNES · IN · BEATO · ÆVO
TIBI · ADSTENT

HAS · ÆDES
ADOLESCENTIBVS
PIETATE · BONISQVE · ARTIBVS
EXCOLENDIS
TV · TIBI · PARASTI
TVÆ · SVNT
TIBI · EAS · AVGETO · SERVATO

O · QVI · CORDA · REGIS · OMNIVM
QVOS · NOBIS · FAVTORES
ALVMNOSQVE
IN · TERRIS · COMPARAS
EORVM · IN · CŒLIS · SOCIETATE
NOS · VTI · IVBETO

England.—In the recent Intermediate Examinations in Arts of the London University four of Ours and one Stonyhurst philosopher have been successful in obtaining honors in Latin, viz., Brother Alban Goodier, who stands second, with prize marks, in the first class; Brothers Donlevy, Bullen, and Gardner, respectively first, second, and third (bracketed), in the second class, and Mr. John More O'Ferrall (Stonyhurst philosopher), first in the third class.

Fordham.—The corner stone of the new community building was laid Aug. 17, by Bishop Conroy, a vice-president of St. John's in its early days. Fr. William A. Dunphy, was the orator of the occasion. The 2nd division boys are now in full possession of their new building. About Oct. 15, the philosophers will go into their rooms on the top floor of 2nd division. The rules governing them will of course be strict and a given number of demerits will bring delinquent philosophers down to study hall again. The annual three

days' retreat given this year by Fr. Ryan, S. J., was a great success. Everything points to this being one of the most successful years in the history of the college.

France. *The Retreats for Men.*—Not a year ago a new house of retreats for men was opened at Monbeton in the Province of Toulouse. A wonderful success has attended it. The retreats are not *preached* but *given*. The Father Instructor in a few simple words puts before the exercitants the great truths, leaving it to each to apply them to himself by personal reflection. These retreats are of three days, and are like a voyage of three stages. The first puts us in presence of the end for which we were created, the second draws us out of the depths of our miseries and casts us upon the mercy of God; this is a laborious work, often watered with tears of repentance. The third stage is a march forward following our Lord. The exercitant here sees the grandeur of a Christian; he begins to listen to Jesus Christ, who importunes him by His repeated appeals, and he promises love and fidelity to the Divine King. Such is the plan of these retreats for men, and it is none other than that of St. Ignatius in the Exercises. They are given to different classes of people who assemble at stated times to spend three days together. Thus in a list before us we have:

1st Retreat 21, 22, 23 April, for members of the clergy.
2nd " 1, 2, 3 May, general retreat.
3rd " 12, 13, 14 " for the end of studies.
4th " 25, 26, 27 " for workmen.

The retreats begin at 8.30 the evening before the first day indicated. The general retreats are those which are not addressed to any particular class. (*Messager du Cœur de Jesus.*)

Canterbury, St. Mary's.—The College of St. Mary's ended its ten years of existence on Aug. 21. Its students have left with deep regret the beautiful college, and its still more beautiful surroundings, and that regret was shared by all the community. The expressions of regard which the city authorities and all classes of society at Canterbury expressed for Père du Lac, and for the whole college under his care—a regard which nothing but the modesty of Superiors prevented their proving in a material way—could not have been surpassed; and the members of St. Mary's leave behind them the best of memories, which the constant courtesy and kindness of the community and the admirable behavior of the boys have richly merited. As a consolation at their departure, an extraordinary measure of success in the various governmental and university examinations gave a fitting crown to the last days of the college. The uniform kindness and hospitality extended to all of our Province makes their leaving a matter of personal regret to so many of Ours who have so often experienced their thoughtful charity. The community of Slough have taken the place of those who are gone; while St. Joseph's House is awaiting a purchaser.—*Letters and Notices.*

Georgetown College.—The Riggs library is now in the hands of the painters, and will be ready for the books about Christmas. Mr. Raymond has introduced congregational singing at the boys' Mass, Benediction and the sodality exercises. A consoling feature of this year's school is the return of a large number of desirable boys and the absence of the undesirable ones. Five members of last year's graduating class of the college of the Sacred Heart, Denver, have entered Georgetown: two the school of Arts, one the school of Medicine and two the school of Law.

Germany.—We cannot but be most delighted at the unaltered favor which the German Catholics manifest towards our banished fathers. During the late Catholic Conference at Coblenz the mention of the name of Jesuit was received with marked good will, and when Doctor Vogel, representative of the Archbishop of Saragossa, explained the flourishing condition of the faith in Spain, pointing among other proofs to the presence among them of the Society, the applause of the immense assembly was prolonged, and its meaning quite unmistakeable. While we are rejoiced to be able to chronicle such signs that our fathers are not forgotten, nor likely to lose their places in the hearts of their Catholic fellow-countrymen, it is also our misfortune to have to add that there is no practical prospect at present of the Government allowing their return. May God continue to give them that patience which overcomes all trials however long!

The Emperor William has allowed two of our fathers to stay in Berlin, on condition that they preach on Socialism.

Ireland.—The results of the Royal University of Ireland Examinations for this year are most satisfactory for the colleges of the Society ,and they have surpassed in results even the richly-endowed Queen's Colleges of Cork and Galway. In the first and second Arts and Bachelor of Arts' Examinations, University College, St. Stephen's Green, has 51, Clongowes 13; against Queen's College, Galway, 28, and Queen's College, Cork, 29.

In the first and second class honors, University College obtained 35 honors, Clongowes Wood, 4; while Queen's College, Galway, had 6, Queen's College, Cork, 5.

In exhibitions University College gained 17, and Clongowes Wood 1.

In the Intermediate Examinations, the colleges of the Society have achieved a no less brilliant success.

Limerick College has the first place in Middle Grade in all Ireland. Clongowes is at the head of the list of all the colleges with 12 exhibitions, and also considerably ahead of all in the total number of distinctions and of prizes. Belvidere is the second of all Catholic colleges with 7 exhibitions.

Italy, *Rome.*—The Holy Father has given another striking testimony to this his practical esteem of the Exercises of St. Ignatius. In the early summer of this year he ordered that two consecutive retreats should be given for the entire clergy of the Vatican, one half at a time, during which they were not allowed to go outside the precincts. Later on he extended this measure to the Roman parochial clergy, to whom our Fathers have given different retreats, four at the German, and four at the South American College.

Leo XIII. also continues to show his appreciation of the scholastic work of the Society. He has contributed largely, if not exclusively, to the erection of the immense hall which was so much needed at the Gregorian University. He still takes personal interest in the articles of the *Civiltà*, and has notably given his strongest encouragement to the *History of the Popes from Gregory the Great to the Renaissance* at which Father Grisar—formerly of Innsbruck—is now working in Rome.

Military service of a scholastic.—As our readers are aware, our scholastics in Italy are subject to be drafted into the army at any moment. The following is a brief account of what they have to undergo, prepared for the LETTERS at our request, by a scholastic who spent three months of his religious life in the Italian army:

In your last letter you asked me to give you an account of the life which I

spent under the shadow of the tri-color banner. I'll make a long story short.

Should you desire to get a glimpse of your humble servant, in military costume, you have only to replace the Jesuit cassock by the tight fitting jacket, with a double row of shining buttons and two five-pointed stars, adorning the front of its broad collar; to imagine, instead of ordinary pantaloons, blue trowsers with a red band running down along either leg; in place of the cincture, a soldier's belt; instead of beads, a glistening bayonet; for biretta, a peaked cap, and instead of a clean shaven face, imagine the upper lip adorned with a dark moustache. If again you wish to have an idea of his appearance, when engaged in the labor which falls to the soldier's lot, change the blue trowsers of the last picture for gray; put on his back a knapsack; on his shoulder a musket; in front a cartridge-pouch; and behold him thus equipped, emerging from the barrack at half past four o'clock in the morning. All the companies come back after seven hours and a half, soaking wet with perspiration and so covered with dust that it is impossible to tell the color of their uniform. On all long marches of this kind we had with us always 14 or more trumpeters in order to keep time with the music; this music was helpful too, because it made us gay and less sensible of the inconvenience arising at one time from the roughness of the roads, at another from the arduous ascent of the hills, or again from the marshes and long grass which we met while on the march through a dry river-bed. On our return, about two hours' and a half distance from the city we met on the road the military band of our regiment. At once, on our appearance the band struck up a lively march; and as if by magic, the countenances of the soldiers were lit up, their step became brisk and elastic, and the whole being of each man seemed on fire with life and animation. The trumpeters and the band played alternately. In this manner we came to the city, marched up the principal street called "Corso Cavour," were inspected by a curious crowd which lined each side of the street, went to the old novitiate of our Society, where the 34th regiment to which I am attached is now stationed. In the barrack, the first thing was to polish the rifle and then wash ourselves and change our uniforms.

When there was no military excursion we were not less fatigued from exercise. At five o'clock a trumpeter sounded the reveille, a quarter past five clothed in the same uniform as for marching, preceded by ten trumpeters we went to S. Raineri where we remained four hours occupied continually in drill exercises or target practice. At half past nine we returned to the barrack for first refection (the second refection was at two o'clock); after one hour went again to the same place till half past four. From half past five o'clock we were at liberty to do as we pleased until 8 o'clock when in different parts of the city many trumpeters sounded the retreat; at this sound every soldier ran at full speed to the barrack. At half past 8 the whole company was in double file in the middle of a very long and large dormitory; here a quarter-master called the roll, read the *diary* for the next day, and the names of the punished soldiers; afterwards we had one hour's instruction concerning the duty of a soldier in time of peace, in times of siege and of war, the duties towards the officers of all grades, the duty of the sentinel, etc. The day before Easter the quarter-master read out the following amongst the orders for the morrow: "Extra leave in the morning is conceded by General R. for those who desire to make their Easter duty." In consequence of this, not a few of the soldiers, many especially of the artillery, betook themselves the next day to the splendid cathedral of M. and there received the sacraments. The sacred edifice was crowded with people, astonished at the unwonted sight

of soldiers unsheathing their swords, and laying them down on the brick pavement, preparatory to receiving holy communion. The same custom of drawing out the sword is also followed before going to confession.

On one occasion I was informed by an officer, my friend, that the men of the 34th Reginent were most exemplary in their conduct while here, and this in a great measure, was owing to the commandant of the post at the time. He was a most fervent Catholic; and very often put on citizens' clothes and went the rounds of all the saloons in the locality, in order to discover what soldiers frequented them, and woe to the unfortunate sinner, who happened to be thus caught; for severe punishments were meted out to him.

As regards morality I think it better to keep silence, because it would shock modest ears to hear what I would say. I tell you only this: the first night I slept in the barrack I thought that I was in the midst of incarnate devils, in a hell without visible flames.

Malta.—A thorough reaction has set in at Malta, and both clergy and people are most desirous to make all amends to the Archbishop for the abuse and disrespectful language used against him in the late crisis. The *Movimento*, an *Italianissimo* paper conducted by Dr. Manaro, has entirely collapsed, because refused by the clubs and public establishments, and the editor has left the island. *Public Opinion* still attacks the Rector, the editor being the *ci-devant* head of the Maltese University. Dr. Mizzi, whose respectable paper the *Malta* allowed itself to be carried away by the excitement and took sides against Mgr. Pace, has submitted, but he has brought out his paper under a new name, *Gazetta di Malta*. The College has between ninety and one hundred boys, and is eminently successful.

Missouri Province, *Chicago, St. Ignatius.*—The students' library comprises about two thousand volumes of select works, three hundred of which have been added during the past month. The departments of biography, history, poetry, and fiction are nearly complete. It is the intention to secure only standard works and rigorously exclude whatever may be prejudicial to truth or morality.

The library has been transferred to the new reading room, a large and well lighted apartment, which will soon be carpeted and decorated. A taste for good literature is evinced in all the classes, and it is the object of the reading room to encourage and develop this taste by presenting the choicest current literature along with works of established excellence.

Amongst the Catholic educators, who assembled in Chicago, on October 8, to make arrangements for a Catholic educational exhibit at the World's Fair, were Fathers Higgins, Grimmelsman and John J. Murphy. St. Ignatius College entertained President Walsh of Notre Dame University, Maurice Egan, and others of the delegates during their stay in the city.

Rev. Father Tschieder celebrated the fiftieth anniversary of his religious life, in the Sacred Heart church, on the first Sunday of October. The parishioners and sodalists took occasion of the joyous event, to show their appreciation of his zealous labors in their behalf. Fr. Tschieder is the twelfth member of the Missouri Province to celebrate his golden jubilee.

The Academic branch of the college, which was opened two years ago, on the North Side, has been closed.

Cincinnati, St. Xavier's is putting up the last wing of the college, which will complete the magnificent plans begun by Fr. Hill in 1867.

The two missionary bands, on starting out on their apostolic tour in Sep-

tember, had a sufficient number of applications for missions, to keep them busy for a whole year.

Jubilee of St. Xavier's. St. Xavier College of Cincinnati, Ohio, completed last June its fiftieth year under Jesuit control. It has always maintained a reputation for scholarship and piety; but a few facts may serve better than anything else to illustrate the work that has been done.

Of the 290 fathers and scholastics, who now compose the Missouri Province, 61, or more than one-fifth, are pupils of St. Xavier's. Beginning with the vicar general and running through the entire list of secular clergy of the archdiocese of Cincinnati, we find that 40 out of a total of 168, or about one-fourth, received their classical training at the hands of Ours. If now we remember that another score of the college students are laboring as priests in other dioceses or various religious orders, and that its pupils are found in the university of Innsbruck and Louvain, in the American college at Rome, and in different seminaries of America, we can form some idea of the consoling result of college work in Cincinnati. During the scholastic year, ending July 1, 1889, 131 adults were received into the Church by the fathers of the church and college; while in the twelve months ending Oct. 1, or thereabouts, the number of adult baptisms, in the whole archdiocese of Cincinnati, is reckoned in Hoffman's Directory at 256. From this it appears that over one-half the converts in the archdiocese of Cincinnati are made by our fathers.

To celebrate the jubilee becomingly, an elaborate programme of exercises was laid out to begin on Monday, June 16, and to last a whole week.

The following account of the exercises is taken mainly from the *Catholic Telegraph*. The jubilee exercises began on Monday morning with grand pontifical high Mass for the alumni. Admission to the church was by card only. Promptly at the hour mentioned, the procession of the bishops and clergy formed at the college and proceeded to the church. Four bishops were present in the sanctuary and about fifty priests, the celebrant of the Mass being Bishop Richter of Grand Rapids, and the preacher, Bishop Watterson of Columbus. The sermon was an eloquent exposition of the advantages and triumphs of the Catholic Church as a promoter of education, encourager of poetry and the fine arts, and as an inspirer of patriotism. The music, which was rendered by a chorus of 72 voices and Weber's orchestra of 40 pieces, was of a high order.

Monday evening was devoted to the alumni literary exercises, which were opened by Mr. Francis Cloud, of the class of '63, president of the alumni association, who, after a few introductory remarks, introduced Mr. Louis O'Shaughnessy, the poet of the celebration. The Jubilee Ode was followed by the eloquent and forcible oration of Mr. Wm. Byrne, city solicitor of Covington. At this point of the exercises, the orchestra played the well-known air "The Campbells are coming," and the Rev. Father Schapman, President of the college, came upon the stage, followed by Governor Campbell. The Governor was vigorously applauded, and rewarded the audience with a speech brimming with wit and delicate compliment to his hearers. The last speech of the evening, Mr. Onahan's, was a panegyric of the Society and its work.

The alumni banquet at the Gibson House, Tuesday evening, was a refined, social, and eminently enjoyable affair. About one hundred and fifty members of the alumni, and a number of invited guests, among them Bishop Maes and Mayor Mosby, were seated at the elegantly decorated tables, and discussed a menu that was elaborate in scope, and withal daintily arranged and deftly served. The responses to the toasts, which were interlarded with musical selections by the orchestra, were models of after-dinner oratory.

On Wednesday, the usual annual commencement of the college was given in the Grand Opera House.

On Friday, there was a solemn requiem Mass in the church for the departed pupils and professors of the college, and the departed members of the congregation. This feature of the jubilee was highly appreciated by all. A military band and a select choir of male voices lent solemnity to the Mass.

On Saturday, the panegyric of St. Aloysius was preached; and Sunday was reserved for the congregation, the participating clergy on this day having all been raised or born in the parish. Pontificial Vespers at night brought to a happy and successful close the great jubilee celebration of 1890.

Detroit.—A correspondent of the *Detroit Free Press* has discovered the remains of the oldest printing press in Michigan, if not in the country. It was imported from France early in the 18th century by the Jesuit Father Jonois, one of the band of intrepid missionaries of the North-west. The press was of wood and was used by the Jesuits to print a Bible in the Ottawa language for use in the mission schools, and also circular letters at stated periods, which antedated by more than three-quarters of a century, the first newspaper in Detroit.

Kansas City.—The corner stone of St. Aloysius church, Eleventh and Prospect avenue, was laid by Bishop Hogan, assisted by the priests of the city, July 27, 1890. Divisions of the A. O. H. from Armourdale, Argentine and Kansas City, Kan., and divisions from St. John's church, Southwest boulevard, and West Kansas took part. St. Patrick's cathedral and Dominican branches of the Catholic Knights of America, and St. Aloysius, Cathedral and St. Patrick's councils of the Knights of Father Matthew were in the line.

St. Aloysius church is located on Eleventh street and Prospect avenue and will be, when completed, one of the most commodious as well as one of the most substantial and beautiful churches in the city. It is built of stone and brick. The basement, which is fifteen feet in the clear, is built principally of cut stone in range courses, rock face. The dimensions of the church will be as follow: total depth from front to rear, 134 feet; total width, 66 and a half feet.

The general style of the building is early English Gothic, carried out in the exterior and interior. The front is adorned with a central tower and spire 166 feet high. The spire and roof will be covered with metal and slate. The sides of the building will be broken with the transept gables, which have each five windows below and one large gable tracery window above. The peculiarity of this tracery window is that the tracery is formed entirely of threes; there are three outside circles and all subsequent sub-divisions are composed of three circles, although there are many different forms of these circles. The columns forming the side aisles run up and form the support of the clerestory. From the columns the arches spring that form the groined ceiling which is ornamented with moulded ribs, foliated bases and capitals. The capitals of the columns will be emblematical, such as the vine, the wheat, etc., representing the "Bread of Life," "I am the True Vine," etc., each being different. This will also apply to the great arch over the chancel.

St. Mary's College is about to erect to the east of the class-rooms, a brick building which will correspond in size and appearance with the residence.

St. Louis Scholasticate.—We have 20 philosophers in the second year; 22 in the first year; Fr. R. J. Meyer is prefect of studies and professor of the second year; Fr. James Conway teaches the first year.

The Province of Missouri numbers 144 priests, 150 scholastics, 113 brothers, 407 in all, an increase of 20 since last year. Of these there are 4 tertians, 19

theologians, 40 philosophers, 22 juniors, 38 scholastic novices, 11 coadjutor novices.

New Jersey, *St. Peter's.*—Extensive improvements have been made in the parish school: a new flooring has been laid down, the old desks and seats have been replaced by new ones, the entire school has been painted inside and outside, and a fire escape has been put up. The cost of these improvements will be a little over $3000.

New Orleans Mission, *Galveston, St. Mary's.* — The number of students entered on the rolls for the year ending June 26, barely reached 100, but we opened on September 1, with a substantial increase on the opening attendance of last year. The fact that our course is entirely classical, and that magnificent public school buildings richly endowed, have been recently presented to the city, will not only account for the comparatively small number of our students, but occasion surprise that so much progress has been made. Our beautiful church of the Sacred Heart is advancing rapidly. Our Sunday school is attended by over 200 children. Fr. W. Power who was stationed here last year, has been recalled to New Orleans, but has found a worthy successor in the pulpit, in Fr. de la Morinière. A Catholic Club has been established here lately under very favorable auspices. Our citizens are jubilant just now over the passage of the river and harbor Bill, a clause of which allots $500,000 annually to secure deep water for the port of Galveston. When this is effected, our city will become, they say, one of the great ports of North America.

The diocese of Galveston has been recently divided, Dallas being the seat of the new diocese. The name of its future bishop has not yet been announced.

Immaculate Conception.—Our college opened on the 1st Sept. It is at present in a most flourishing condition, our roll reaching on Oct. 1, the unprecedented number of 415. Fr. Gaffney replaces Fr. Miles as vice president.

The teaching staff is:—phil., Mr. Raby; physics, Mr. Maring; rhetoric, Mr. Mattern; belles lettres, Mr. Lawton; 1st gram., Mr. Roch; 2d gram., Mr. Brown; 3d gram., Fr. O'Leary and Mr. Devine; 1st com., Mr. Cronin; 2d com., Mr. Ashton; prepar., FF. Davis, Hugh, Courtot, McGuire and Gore.

Golden Jubilee of Father Anthony Free.—Fr. Free, well known in this city, celebrated the fiftieth anniversary of his entrance into the Society of Jesus, at the church of the Immaculate Conception Wednesday, Aug., 6. There was solemn high Mass at 8 o'clock with the Jubilarian as celebrant, at which Rev. J. O'Shanahan, S. J., preached.

Father Free was born of pious and Christian parents in Hungary, Austria, Nov. 10, 1823. From his earliest youth he was religiously inclined and God blessed him and his brother with a vocation; the latter is now Prior of a Monastery in Europe. He entered the Austrian Province of the Order in 1840 (Aug. 6), and after having gone through his novitiate at Kalksburg, he taught at the celebrated college of Feldkirch. In 1846 he made his philosophy at Grätz, where he cultivated the friendship of the Emperor Ferdinand. In October, 1848, he embarked from Marseilles, France, on the good ship Tonka, with Fathers Curioz, Usannaz and nineteen others, making a band of twenty-two. Mass was celebrated daily during the trip, the crew joining in the religious exercises with the seminarians.

After an eventful voyage of sixty days they arrived safely in New Orleans.

From 1849 to 1861 Father Free taught at the different colleges of the mission, filling the chair of rhetoric with great eclat. He was ordained by Rt. Rev. A. M. Martin, D. D., first Bishop of Natchitoches, October 15, 1861, said

his first Mass on Oct. 20, and was then appointed vice-president of St. Charles college, Grand Coteau.

In 1864 he went to Georgetown to pursue his theological studies, and in 1867 to Frederick, Md., for his tertianship. He taught rhetoric at Spring Hill from 1868, to 1871, and in New Orleans from 1871 to 1872; was appointed director of the Bona Mors society from 1873 to 1880.

Father Free is a linguist, a connoisseur in music, a gentleman of refined manners, a deep thinker and an agreeable conversationalist. His kind and fatherly smile, intellectual face, massive and finely proportioned head plentifully covered with snow-white hair, give him a truly patriarchal appearance. *New Orleans Star.*

Macon, Ga., Novitiate.—We received but five new novices this year, four from abroad and one from New Orleans. Fr. Semple and Fr. Bieder are professors of the juniors who number 11.

Our brothers are to wear the cassock on the feast of their patron St. Alphonsus—thence and forever.

Scholasticate.—In the scholasticate there are nine philosophers, one of whom is just recovering from a serious attack of fever. Fr. de Potter is the Minister, prefect of studies and professor; Fr. Wagner teaches mathematics. The Faculty have chapel and refectory in common with them but separation is otherwise so strict that, as some one facetiously remarked, we are afraid to look at them. Tongiorgi is their author for the 1st year. I suppose they will fall back on Van der Aa for the rest. They follow Woodstock order for the most part; however they have only forty-five minutes for recreation every evening. Don't they enjoy their daily bath in the lake. How I wish by the way that I could give you a little deep blue sky we have been enjoying here for the past two weeks in the sweet sunny South. The philosophers are to give two sermons each. Mr. Sherry is their beadle. Mr. Foulkes has charge of our domestic chapel. Class begins at 9.30. Recreations are nearly all obligatory.

Spring Hill. — The college exhibition at the close of last year was an acknowledged success. The play was a new feature in the programme, and its success was due in no small degree to the new scene arrangement which involved an expense of over $200.

During vacations a new reading room was built for the large division. Other rooms were so remodelled and beautified as to present an entirely new appearance. The study-rooms were removed from the 2nd story to the ground-floor. A hand-ball alley has been erected, and rumor has it that a gymnasium is to be built before the close of the year. We have one more student now than we had at half-session last year. The outlook is therefore very bright.

Rumor has it that we are to start a college at Nashville, Tennessee. It seems the announcement was published in the papers. Two of our boys of last year have passed successful examinations for West Point.

New York, *St. Francis Xavier's*—The wing adjoining the residence will be finished and the library arranged about Christmas. The students' retreat closed Oct. 1, with Mass, communion and act of consecration to the Sacred Heart. The points were given in the College by Fr. Pardow and in the Preparatory by Fr. J. O'Conor. There are 53 students attending the night class.

Choir.—A choir has been started in the Preparatory. The church choir has recently begun to sing Palestrina music extensively. The system of teaching music in the parochial schools has been so changed that now 15 minutes

are given daily to each class. By this means, children 10 years old have a trained voice and read music with ease.

Church.—The retreat for the members of the society of St. Vincent de Paul will commence Nov. 9, and that for the Xavier Alumni sodality on Dec. 8. On the feast of Blessed Margaret Mary there will be solemn high Mass, and a panegyric by Fr. Pardow.

The preachers in the church are Frs. Provincial, Rector, Socius, McKinnon, Denny, Pardow, Halpin, Van Renssaeler, J. O'Conor.

During the Sundays of November, Fr. O'Conor will preach on these subjects: Christ in prophecy; Christ in history; Christ the Man-God; Christ the Redeemer. During the Sundays of advent Fr. Pardow will preach on The Kingdom of Christ; Its Unity; Its Visibility; Its Indefectibility.

Xavier Club.—The club has already taken possession of its new quarters, which will be formally opened on the feast of St. Francis Xavier. It has now 820 members.

Philadelphia.—The total number of students in our college on Oct. 1, was just 110, the maximum of our expectations for the 2nd year. In the beginning it looked as if the opening of the Catholic high school were destined to do us serious harm; but in a short time it became evident that we could get just as many as we can accommodate for the present year, and perhaps more desirable subjects than presented themselves last year. Those who would prefer to pay for the education of their children are becoming reconciled to a free college, as they see that the boys are respectable in appearance and well conducted. The total number of those who attended the college last year was 84, though we had no more than 78 present at any time.

The fact that priests only are engaged this year is apt to work in favor of our success, as, in the estimation of the public, the prestige of the priest surpasses that of a religious who is not in orders. The following will give an idea of what is required at present of those seeking admission:

Examination for admission to St. Joseph's College.—Arithmetic.—Exercises in weights and measures; compound or denominate numbers; addition, subtraction, multiplication and division of fractions, both common and decimal; factoring, cancellation, conversion of common fractions into decimals, and vice versa. Pupils, besides knowing the rules thoroughly, must display ease and rapidity in applying them.—*Grammar.*—Parts of speech, number and definition; different classes of nouns, pronouns, verbs, adjectives, adverbs; the meaning and value of tenses, moods and voices; the constituents of sentences—simple, complex. It is not enough to give the words of some text book, the pupil must be able to add an explanation in his own words to test his knowledge of the matter.—*Geography.*—Map of the United States; the capitals and principal cities of the States and Territories; the principal rivers, lakes, mountains, bays. The chief countries of Europe; their capitals, principal rivers, mountains, lakes, islands.

Philippine Islands, *Manilla.*—We are indebted to our Fathers at Manilla for the *Cartas de las Filipinas* and a large sheet containing *Estado General en* 1890. The mission is very flourishing and contains 33 parishes, 171 reductions 172,221 christians. During the past year there were 11,004 baptisms, 2256 marriages, 7045 deaths, 3596 pagans baptized. The large number of deaths is due to the cholera which has been raging in many places.

Fr. Barrado has just completed a map showing the course of the Rio

Grande from its source to its mouth. This discovery seemed well-nigh impossible on account of the many dangers. Fr. Barrado made his way through tribes of savages who had never seen any whites, and through the villages of fanatical and hostile Moors. His life was more than once in danger. He found the savages well disposed to be instructed. He also discovered a new means of communication between Davao and the district of the Mitamis.

Prayers. The Prayer *O Domina mea, Sancta Maria, attributed to St. Aloysius :—*

Amicus Aloysius, sed magis amica veritas. Such is the case in the present instance. The prayer *O Domina mea, Sancta Maria* is not by St. Aloysius, though it was very familiar to him. Here is the proof of the assertion. In the beautiful prayer-book *Prières à la Vierge* of Léon Gautier, a well known French writer, we find, page 113, the following prayer:

Visite à la chapelle de la Vierge.

Madame Sainte Marie, je viens placer mon âme et mon corps sous votre garde et protection spéciale, et en quelque manière dans le sein de votre miséricorde, non pas seulement pour aujourd'hui, mais pour tous les jours que je vivrai, et en particulier pour l'heure de ma mort. Je remets également entre vos mains toutes mes espérances et toutes mes angoisses, avec toutes mes miserès. Je vous confie ma vie et la fin de ma vie. Ce que je voudrais, Vierge sainte, obtenir par vos mérites et votre intercession, c'est que toutes mes actions fussent désormais conformes à votre volonté et à celle de votre Fils. Amen.—(*Biblioth. de l'arsenal*, 15 *siècle.—Precationum Thesaurus, Paris* 1563.)

From this we see, that the prayer dates as far back as the 16th century, and was found identical with the familiar Latin version, in a prayer-book published 1563, that is, precisely five years before St. Aloysius was born. The conclusion is self-evident. Something similar happened to a number of prayers and hymns that were erroneously attributed to the wrong author. A recent historian of St. Anselm furnishes an interesting instance. The hymn *Omni die dic Mariæ*, which is commonly believed to be the work of St. Casimir, because a copy of it was found in his grave, was attributed by French monks to St. Bernard, but is now demonstrated to be an integral part of St. Anselm's *Mariale* which contains 539 stanzas. But let us see the later history of our prayer. In an authentic collection of indulgences, bearing the approbation of the Roman Congreg., January 15, 1867, I read of an indulgence of 3 years *toties quoties*, granted to it on January 20, 1855, by a rescript of Pope Pius IX, at the request of Bishop Dupanloup of Orleans, France; the notice says besides that this prayer is "of frequent use in seminaries, and was familiar to St. Francis of Assisi and to St. Aloysius." The latter sentence should read "familiar to St. Francis Xavier;" for one of the last aspirations of the holy apostle of India, dying on his lonely isle, was "O Domina mea!" Besides, the above indulgence is not mentioned in the *New Raccolta*, either because it was not granted *in perpetuum*, or because a copy of the rescript had not been transmitted in time to the Roman Congregation; but, very recently, on March 15, 1890, Pope Leo XIII, at the request of Card. Lavigerie, primate of Africa, has granted *in perpetuum* an indulgence of 200 days, to be gained once daily and applicable to the souls in purgatory. The accompanying notice has this time a different statement. It says that "the authorship of the prayer is attributed by some to St. Aloysius Gonzaga, by others to St. Charles Borromeo." We know now what to think about it.

Speaking of prayers that are of special interest to Ours, I may be allowed to give here a list of the indulgenced prayers composed by or attributed to our saints, as far at least as I know:

St. Ignatius: *Anima Christi*, 300 days each time, 7 years, after saying Mass or Communion, plenary once a month. (Pius IX, 1854.) *Suscipe*, 300 days once a day. (Leo XIII, 1883.)

St. Francis Xavier: *Æterne rerum omnium*, a prayer for the conversion of pagans (and not *unbelievers*, as the *New Raccolta* has it), 300 days once a day. (Pius IX, 1847.)

St. John Berchmans: *Sit tibi Domine, obsecro*, a prayer after the priest's own confession, 100 days. (Leo XIII, 1882.)

The Irish Ecclesiastical Record mentions the following lately-indulgenced prayers:—"Our Holy Father, Leo XIII., has by a Decree dated March 15, 1890 granted an indulgence of 100 days applicable to souls in purgatory, to be gained once a day, to the following aspiration, which St. Ignatius was accustomed to repeat:" *Domine mi, fac ut amem te, et ut præmium amoris mei sit amare te magis in dies.*

And also on the same date an indulgence of 200 days, applicable to souls in purgatory, to be gained once a day, to the following "Prayer of St. Aloysius to the Blessed Virgin:"—

"O Domina mea, sancta Maria, me in tuam benedictam fidem ac singularem custodiam et in sinum misericordiæ tuæ, hodie et quotidie, et in hora exitus mei animam meam et corpus meum tibi commendo; omnem spem meam et consolationem meam, omnes angustias et miserias meas, vitam et finem vitæ meæ tibi committo: ut per tuam sanctissimam intercessionem, et per tua merita, omnia mea dirigantur et disponantur opera secundum tuam tuique Filii voluntatem. Amen."

Rocky Mountain Mission, *Spokane Falls, Gonzaga College.*—Next spring will witness the beginning of our new college, which has been contemplated for the last three or four years. The college we have at present cannot accommodate more than 50 students; it is too small for the number of boys that present themselves. Rev. Father Rector has been obliged to refuse a good many students.

Russia. — Some of our Polish fathers and lay-brothers are living over again for the sake of their Catholic countrymen the life of peril and hardship which the early fathers of our province led in the days of persecution. Disguised as pedlars or professors of music they cross the Russian frontier at the risk of a most cruel imprisonment. Three of them have already fallen into the hands of the Russian police. One of these passed eighteen months, another three years in captivity of the most brutal kind. The Holy Father hopes against hope to bring his negotiations with the Czar to a happy termination, and though he knows all he is perforce silent.—*Lettres de Jersey.*

Scientific Notes.—The observatory of Zi-ka-Wei, near Shanghai, has published Vol. xv. of its *Bulletin Mensuel* for the year 1889. This observatory is equipped with the best self-recording and other instruments, and the volume in question contains, in addition to the usual tables of hourly observations, diagrams of the mean diurnal variations, and of the track of the typhoons, as well as comparisons of the monthly mean of magnetical and meteorological observations for the year 1889, and those of the previous 17 years. An appeal was made to the missionaries of the province of Kiang-nan to record thunderstorm observations, and some interesting results are published for each month. These storms occur most frequently between noon and midnight, generally proceed from west to east, and mostly occur

in July and August; there is also a second maximum in April; they most frequently occur with a falling barometer, and are generally accompanied with rain, but very rarely with hail. The work also contains interesting general remarks upon the depressions and cyclones of the coast of China.—*Nature.*

Georgetown College Observatory.—The staff at the Observatory this year consists of Rev. John B. Hagen, S. J., Director; Rev. George A. Fargis, S, J., Assistant Astronomer; Br. John J. O'Keefe, S. J., Attendant.

Besides prosecuting the general and special work of the Observatory, the Director and the Assistant Astronomer are engaged upon a series of original experiments with the equatorial and transit instruments. These experiments which are being made in two new branches of astronomical science, give promise of resulting in an invention that will be of the greatest utility to astronomers.

It is hoped that the new 12-inch equatorial will be in position by Christmas. The lens, which was cast in Europe, is now in the hands of Mr. Clacey, of Cambridge, Mass. Mr. Saegmuller, of Washington, is working upon the mounting, which will be of the latest pattern. One of its features will be a photographic corrector (a third lens), which will cost $860 extra. The driving clock of the telescope will be under an electric control. The old equatorial, which has done such good work, will be mounted upon a separate pier.

Havana.—Padre Vines, a celebrated Jesuit priest in Havana, has for the past quarter of a century been making weather predictions at Havana.

It was the Padre who several days ago predicted a hurricane, and the reports from Havana yesterday verified the prediction. He is regarded by navigators and meteorologists all over the world as one of the most correct and reliable weather scientists of the age.

For the past quarter of a century Padre Vines has made this work purely a labor of love. He is a highly cultured gentleman, unassuming, and a profound scholar. Fully appreciating the valuable services rendered by the padre some time since the United States Government offered him a handsome salary in recognition of his past services. This offer he promptly declined, because the rules of the Jesuit order prohibited it.

Capt. J. McBaker of the steamship Hutchinson of the Southern Pacific system is well acquainted with the padre, and in speaking of him to a *Times-Democrat* reporter yesterday, he said: "For the many years that I have been navigating the Gulf I have never touched at Havana without calling on the padre when the opportunity presented itself. During the hurricane season his opinion is always anxiously sought after. Before the connections with the Windward Islands were perfected the padre's predictions were always looked for anxiously by navigators. To-day the cables only recently laid give him a large scope and make his forecasts more reliable and important to commerce."—*N. O. Times-Democrat.*

Spain. *The Estanislaos.*—Our fathers have just formed a new sodality for children, who are received from their tenderest years to the age of twelve. St. Stanislaus was chosen as their patron saint; hence these young people are commonly styled *Estanislaos.* The little ones love their patron very much, and some will recite for you whole passages from the saint's life. On Sundays, they all gather in the church, where they learn their prayers, the catechism and various pious hymns. One peculiar little practice helped from the very start to swell their numbers considerably, as well as to attract parents and friends. Two diminutive orators, chosen for the occasion and clad in red

cassocks, would appear in the pulpit, one facing the other, and recite with wonderful cleverness a short dialogue, bearing on some point of Christian doctrine. At Manresa, they number already over one thousand. A pretty good brass band was organized among them, with instruments suited to their age. These little musicians *Estanislaos* played in the splendid procession, held at Vich in honor of St. Joseph, to the delight and admiration of all. Two of the cleverer ones spoke eloquently, from the great pulpit of the church, the praises of their new sodality, and invited the children of Vich to join the ranks of the *Estanislaos*.

Valencia.—The disturbances of last spring at Valencia were much more serious than they appeared to be from the accounts which found their way to English periodicals. The new Jesuit church and residence in the city, and the new Jesuit College at its gates have naturally been objects of hate to the irreligious and revolutionary section of the people. An infernal machine with a slow match lighted and attached to it was found last Lent in the church. An effort to cause a serious breach of the peace on Good Friday during the "Three Hours" in that church was with some difficulty repressed.

On the Thursday in Holy Week a Carlist demonstration gave the excuse for a counter-manifestation. While a desperate attack was being made on a Carlist nobleman, a band of some eighty men marched to the residence, burnt down the doors, smashed the furniture on the ground floor, piled the fragments in a heap, and soaked them with petroleum. One brother rushed to the *capitan general*, another went to warn the community. Some of these escaped; the rest gathered in the domestic chapel, and prepared by confession for the death they expected at the hands of the mob. A whole hour and a half of anxiety elapsed before the capitan general, seeing that the governor of the city was not about to act, sent a captain with a picket of cavalry. Several false alarms of the arrival of troops on the part of friends had scared the mob more than once from their work, and they had just set fire to the house, when the clatter of the cavalry made the assailants fly. But they only changed their venue for the church, to which they were going to set fire, when a fresh picket of cavalry arrived on the spot.

The mob then, headed by a crowd of boys with a red flag, marched towards the college. The fathers hoisted the British flag, but a third picket of cavalry arrived just before the populace, and a hundred infantry with the cavalry guarded the college through the night.—*Lettres de Jersey.*

St. Inigoes.—When the scholastics reached the villa last July, they were greatly surprised to find that a number of improvements had been made. Among others, there is an artesian well, 290 feet deep; and four fire escapes have been placed on the large house. The zealous pastor has placed a fine large bell on St. Michael's church. One of the scholastics gladdened the heart of the good pastor by tuning the large organ in the parish church.

Venice, *The Dispersed Province of Venice.—In Austria.*—The Venetian Province is unable, on account of the open persecution still raging against the Society in Lombardy, to keep a large community on Italian soil. The scholastics have, consequently, to be trained in a foreign country, and to bring about this important result has been a difficult problem for the past twenty years. When the dispersion first took place, South Tirol seeming the most desirable spot for a scholasticate, the novices, juniors, and philosophers were sent first to Brixen, then to Eppan, and finally to Tramin. But, after a few years, difficulties arose with the Austrian government, and the Venetian Jes-

uits were told to seek an asylum elsewhere; for it was feared that they might take part in the growing agitation, for annexation with Italy, which was then spreading through the Trentino. This was a great blow to the exiles; for it had been possible from South Tirol to keep up close communication with the fathers still laboring quietly in Northern Italy, and a new field of labor had been opened up among the almost exclusively Italian population of this part of the Austrian kingdom.

In France.—To their great relief a noble-hearted French gentleman, who had heard of their difficulties from the Provincial of France, offered them the Chateau des Alleux, near Laval to be used as a scholasticate. The offer was gladly accepted and novices, juniors and philosophers were soon transferred to their new home, where they were welcomed with that hearty and disinterested generosity which the French Catholics have ever shown to the stranger and to those in trouble. The novices, juniors and philosophers of the Roman Province joined the Venetian Jesuits here, and the unusual sight was witnessed of one master of novices training the future hope of two provinces. Seven pleasant years passed away quietly, but then came the storm for France. For the French republic issued a decree on the 29th of March, 1880, by virtue of which all religious were ordered to withdraw from the country and that within three months, unless the community had charge of a college where public studies were in progress, in which case, five months were given for the settling up of all business transactions. The Society and many other religious orders vigorously protested against this act of injustice, but without avail, and on the 20th of June of that same year, soldiers and police were sent to the various religious houses to put into effect by force the iniquitous decree of the previous March. The members of the Roman Province returned to Italy before this eventful day, but those of the Venetian Province, to the number of about 70, remained. On the day above mentioned, all were called to the refectory about 5 o'clock in the evening, where the decree was solemnly read to them by the government officials, who informed them that they would have to leave the Chateau as soon as possible, and that not more than four or five would be allowed to live together in the same house, and this concession was granted only until the next day, when all were to depart from Craon early in the morning. It was, indeed, a time of deep anxiety for Fr. Rector; but he was again the recipient of so many offers from the noble French families of the neighborhood, that everybody was able to find a comfortable home for the night preceding their new pilgrimage. But whither were they to go?

In Spain.—Superiors had chosen Spain as the best place in which to pass a few years until an opportunity was given them of returning either to Italy or to the borders of Lombardy. Fr. Mutti, procurator of the Mission of Mangalore, but then in Europe on business, was able to secure a ship on moderate terms from the Transatlantique Compagnie, and on July the 2nd all were on board at Havre and ready to sail southwards. We were the only passengers and met with every possible attention from the good captain of the vessel. He had to call at several ports on his journey and a glimpse was thus had of Bordeaux, Lisbon, and Gibraltar. On the 13th of July, the harbor of Grao de Valencia was entered and the scholastics were driven in wagons of the Spanish style to the house that had been previously secured for a few years. This had been formerly a Carthusian Monastery and bore the name of Cartuja de Ara Christi. It was a change indeed from the large airy rooms of the Chateau to the tiny cells of the monks, but it would have been difficult to find a more cheerful and contented community. The people of the country

soon learned who we were and manifested great joy at having Jesuits in their midst. They aided us in a very practical manner to repair the chapel and attended the services with a zeal and regularity almost beyond belief. Even the inhabitants of Valentia were attracted by the beauty of our ceremonies and the benediction on Sundays was attended by large numbers from that city. Everything seemed to prosper, when a new and unlooked for difficulty arose. The grounds in the vicinity were used for the cultivation of rice and were consequently very swampy. The air was, naturally enough, damp and fever began to show itself in the community. For two years every effort was made to withstand the inroads of this weakening disease, but it was finally found necessary to bid farewell to Cartuja de Ara Christi, and another old Carthusian Monastery called Cartuja de Ara Coeli, situated in the mountains, was rented by Rev. Fr. Provincial. The monastery was in a dilapidated condition and several scholastics had to sleep in garrets under the roof where the windows consisted of stout pieces of card-board nailed to very primitive-looking apertures. The church, however, was in a state of almost perfect preservation and adorned with quaint and rich specimens of woodwork carved by the skilful hands of the monks who had occupied the monastery until the suppression of the religious orders in 1835. Cartuja de Porta Coeli had, nevertheless, soon to be given up on account of the difficulty of communication with the houses which the province still had in Italy.

In Croatia.—Fortunately, about that time, a large house in Portorê near Fiume in Croatia was obtained by Ours, and the community of Cartuja de Ara Coeli took up their abode in Portorê in October, 1883. The house which we so fortunately obtained was known as "Castello Frangipanis," and had formerly been part of the possessions of that illustrious family. The castle is built upon an elevated strip of ground, which juts out into the Adriatic sea whose waves break at the foot of an uninviting precipice. When the Society took possession of the castle there were still in existence underground dungeons for prisoners, which bore but too evident traces of long and continued use. These, however, have since been turned to more practical purposes and make excellent storage vaults for wine. The castle was a low massive building in the form of a square, with towers at each angle. But for our numerous community it was found entirely too small and hence another story has been added to the original building. The community usually amounts to about one hundred persons. The people are quite friendly to us, and the scholastics try to master the Croatian language, which is by no means an easy task. Nevertheless we are making progress little by little in that direction, and the philosophers have undertaken to teach catechism to the children of the neighborhood. The interior part of the castle is built around a magnificently paved court-yard provided on all sides with enormous stone cloisters. There are two drawbacks to this quiet retreat. One arises from the fact that Portorê is only a small village and hence provisions have to be brought at great expense from Fuime, the nearest town of any importance. The original price of food is on this account nearly doubled. Another difficulty comes from the violent winds which rage along the Croatian coast and are often fatal to persons suffering from weak lungs.

Its Missions.—The province of Venice has mission stations in Dalmatia, Albania and Croatia. The seminary at Zara is under the charge of Ours and the Archbishop is very devoted to us. He has great influence at the court of Vienna and we have had many reasons to be deeply grateful for his intercession. Ours had charge also of the seminary at Ragusa, but that was taken

from us some years ago. We have still a residence there which was built by our fathers in the time of St. Ignatius. For the Republic of that day requested our Holy Father to send some members of the Society there to give the Spiritual Exercises to the clergy. To comply with their wishes St. Ignatius sent Bobadilla to Ragusa, and so well pleased were the Senators with him that they asked to have some fathers of the Society always in their midst. This wish was also granted, and later on a college was erected there. Although the city could never boast of more than 6000 inhabitants it gave 60 of its sons to the old Society, the most illustrious of whom was the erudite Fr. Boskovich.

In Albania.—We have also a college at Scutari in Albania and the Pontifical Seminary of that city is under the care of Ours. The country is under Turkish rule and the government officials are not disposed to deal gently with us, but fear of giving offence to the foreign consuls has thus far protected us from insult. It will be remembered, however, that Frater Pastore was cruelly assassinated some years ago not far from Scutari. Frater Pastore's murderers were brought to trial, but, for reasons unknown to the public, acquitted. The Catholics of Albania already regard him as a martyr, for it has been proved beyond doubt that he was killed out of hatred to the faith. Fr. Pastore seems to have had a presentiment of his death; for when he bade good-bye to Rev. Fr. Provincial at Mutina on his way to Scutari, he said: "I am overjoyed at the thought of being sent to Scutari; as I feel sure that the Mohammedans will kill me." He frequently made such remarks while in Scutari, but little attention was paid to them until his lifeless body was brought home to the college on the memorable day of his murder. Perhaps he has been chosen to bedew with his blood the barren soil of Albania.

Missionary Excursions.—Our fathers have also begun a series of missionary excursions over the mountainous regions of this country where they find many Catholics living in a state of deep degradation and ignorance, the outcome of centuries of persecution at the hands of the Turks. This work is difficult in the extreme, for zigzag precipitous mountain paths have to be traversed; no food is obtainable except the black bread and crudely prepared vegetables of the peasantry, and the missionary has to sleep not only in the same room with restless animals, but also to endure the frequent attacks of countless, wary insects, which make him thankfully welcome the first peep of dawn. The missionaries devote all their energies to the eradication of the so-called "blood vengeance" (*vindicta sanguinis*), which is one of the greatest obstacles to the practice of true Christian virtue among these mountaineers. The *vindicta sanguinis* means that if a man has been killed by another, the relatives of the murdered man are bound by the most solemn obligations to hunt down the assassin and to take his blood. This undying passion to avenge the wrongs done to a kinsman, and the scornful treatment which those receive who show the slightest sign of faltering in this so-called sacred duty are sad obstacles in the missionary's path. Nevertheless we are gradually making an impression on the hearts of these fervid people, and winning them back to the practice of our holy religion.

In Italy itself our Fathers are quietly at work in Venice, Milan, Padua, Mantua, Cremona and Brescia. Nearly everything we formerly possessed has been taken from us; but a small residence in the large cities is still left us. The greatest prudence has to be exercised on all occasions, otherwise we would again arouse the hostility of those opposed to us. God grant that peace may soon dawn upon the persecuted Church in fair Italy.—*Kindly communicated by P. Gattin and Fr. Rerecic.*

Washington, *Gonzaga College.*—The number of students is now as great as the number of all those who attended during the whole of last year. There are indeed but seventy, but it must be remembered, students are taught here only until they have finished second grammar. After that class they are sent to Georgetown College.

Worcester, *Holy Cross College.* —The attendance this year surpasses all former records. The house is crowded and Fr. Rector has been obliged to turn boys away. He says that he cannot in conscience receive any more. This is unfortunate, but it cannot be avoided. Class rooms, dormitories, study hall, are taxed to their utmost. The number of students is: boarders, 213; day scholars, 57. When the 200th boarder was entered on the roll, the boys were given a dinner and holiday and the community a first class feast. So here is one item of interest. Tell the Society that Worcester is flourishing, has the largest number of students ever seen here, and has been obliged to send away others for want of room. The only other news I can give is about the League of the Sacred Heart. Thanks to the energy and zeal of Fr. Jones, who has charge of it, it has been inspired with a new life, and the devotion will, I think, become solidly established among our boys. Fr. Jones has not neglected the external part of the devotion, and last Saturday afternoon, Sept. 27, whilst most of the boys were down in the city at a ball game, he erected outside the chapel door a handsome little shrine to the Sacred Heart. The boys have seconded his efforts very generously, as one or two very handsome gifts have been made. I mention especially a pair of beautiful vases worth $15, which was presented by a member of special classics. Within one week the work made very encouraging progress. Fifteen offered themselves as promoters, and over one hundred and fifty were enrolled as members of the League. Every morning at Mass the boys say aloud the morning offering. Quite a large number have volunteered to make the weekly Communion of reparation.

Zambesi.—An English company, with Mr. Rhodes at its head, was formed some months ago to cultivate the Métabébéland, the Mashonaland, etc., the area of which covers the greater part of our missions. The company is in a flourishing condition; troops have been recruited and the services of our fathers were accepted for the ambulances. This seems to give a new phase to our work. Rev. Fr. Daignault, the superior of the mission, is in the interior, making all necessary arrangements.

Father Czimmermans has been largely successful in his *quête* in Austria; he not only obtained a good round sum of money, but secured a great many subjects for the missions of the Lower Zambesi. He left Lisbon on the 4th of May with eight other Jesuits and eight nuns of St. Joseph de Cluny. He placed seven novices in the Portuguese Noviceship at Baro, near Lisbon. Two of the fathers and four of the nuns on their arrival in Africa were to be placed at Lourenzo Marques, where a native queen is anxious to have our fathers to instruct her people. The other four nuns were destined for Boroma, where there is an orphanage for black children. Father Czimmermans himself was going with some others to found a mission at Kafukwé, to the west of Zambo.

The Portuguese Government, besides grants of money, has given to the mission entire possession of the great *prazo* Boroma and the use of another Whoandé, where thousands of negroes will be under the care of Ours.

Father Prestage is acting as chaplain, with the honorary rank of chaplain

to the British troops advancing towards Mashonaland. He has with him five Dominicanesses, who are acting as nurses to the force. This corps was encamped at the Makwatoi river, in the disputed territory between Khania and Old Ben. Another column was prepared to march into Mashonaland, and was accompanied by Father Temming as chaplain. It is hoped that soon several excellent stations will be established in that country.

Father Horning has made a number of conversions in Keilands. He baptized thirty last Easter. There are now two hundred Catholics in that mission, which was founded by Father Fraser (R. I. P.). Father Horning spent a week in a kraal near Thomas river. They pressed him to stay there, and forty Kafirs asked to be baptized.

A letter of the 14th of August says, "Father Nicot is going to Vlaschfonteyn to await the opportunity of advancing further into the interior. Father Prestage hoped to be in Mashonaland by September.

"In Lower Zambesi a new mission has been founded by Father Pupeyron and Mr. Delenne at Melange, half-way between Quilimane and the Nyassa lake, not far from the Shiré, apparently a very healthy station as it is 8000 feet (3000?) above the level of the sea. The seventeen missionaries who have lately arrived are now distributed about the country.

"Rumor says that missions will probably be founded at Imhamtane, on the Kafukwé, as well as Lourenzo Marques."

Home News.—On October 9, Rev. Edward V. Boursaud was appointed Rector of Woodstock. Fr. Racicot after laying down the burdens of office departed for the Immaculate Conception, Boston.

Ordinations.—His Eminence Cardinal Gibbons conferred the order of subdeaconship on Friday, August 22, deaconship on Saturday and priesthood on Sunday. The new priests for the Maryland-New York Province were as follow:—John J. Rodock, John C. Hart, Thomas E. Murphy, Patrick J. Casey, William F. Clarke, John J. Wynne, John F. Galligan, Patrick T. Kernan, Abraham J. Emerick, Patrick A. McQuillan, John B. Pittar, Joseph A. Mattson and Ernest R. Ryan; for the Missouri Province—William F. Rigge, Francis B. Klocker, Henry J. de Laak, William B. Rogers, James J. Sullivan; for the New Orleans Mission—Joseph P. O'Reilly and Patrick J. Kennedy; for the California Mission—Henry Woods.

A few of the new priests have gone out from Woodstock. Frs. Murphy and Hart, to both of whom the LETTERS is so deeply indebted, have gone to the tertianship; Fr. Rodock to St. Peter's College, Jersey City; Fr. Mattson to St. Joseph College, Philadelphia; Fr. Pittar to Fordham; Fr. Clarke to Louvain to finish his theology and Fr. Woods to Canada, for the same purpose. At the close of the ordination service His Eminence administered confirmation in St. Alphonsus' church to a few members of Fr. Brandi's flock.

Fr. D. O'Sullivan was ordained in Troy Seminary at Pentecost.

Faculty Notes.—Fr. Conway is prefect of studies and teaches the evening dogma. He is explaining the treatise *de Pœnitentia;* Fr. Brandi, the morning dogma and explains the treatise *de Virtutibus Infusis.* The short course is taught by Fr. O'Brien, who is explaining *De Deo Uno et Trino* as contained in 2nd vol. of Hurter. Fr. Prendergast is explaining Isaias. The second and third years, as in Louvain, come together for their metaphysics which is taught by Fr. Brett; Fr. Smith has Ethics and Fr. T. Brosnahan the first year. Fr. Freeman teaches physics and chemistry; Fr. D. O'Sullivan astronomy and higher mathematics and Fr. J. Brosnan the mathematics of first year.

The number of theologians is greater than ever before. There are 72 in the long course, 23 in the short course, 95 in all. The philosophers number 49, the faculty 14, and the brothers 23, making a community of 181. Woodstock is still as it has been for a number of years the largest scholasticate and most numerous community in the whole Society.

Five scholastics from the Ecuador Mission have recently entered the class of theology. Scholastics from the said mission usually make their studies in Spain, but thanks to the cholera now raging in that country, Woodstock will have the honor of their training, and will enjoy for a few years the benefit and charm of their edification.

Library.—Our thanks are due to the Very Rev. Superior of the Mission of Ecuador, who has presented us with a copy of the complete works of St. Teresa in Spanish, bound in half morocco.

Through the generous contribution of Very Rev. Fr. General, and the kind assistance of Rev. Fr. Boursaud, now Rector of Woodstock College, 22 years of our collection of province catalogues are now completed. They embrace the years 1866–1882 (incl.), 1885, 1886, 1888–1890 (incl.). For the convenience of those who are willing to furnish us catalogues of years and of provinces, which we want, or to exchange the same for our duplicates, we insert a list of catalogues lacking in our collection :—

Prov. Romana.—1850. 1849. 1831–1827. 1825. 1823–1821 and all earlier catalogues.

Neapol.—1849. 1833 and earlier catalogues.

Sicula.—1833. 1860. 1849. 1844. 1840. 1834. 1832–1830. 1818 and all earlier catalogues.

Taurinensis.—1850–1848, 1834, 1832 and all earlier catalogues.

Veneta.—1850–1849. 1840–1842. 1836 and all earlier catalogues.

Francia.—1860. Lugdunensis.—1863. 1856. 1846. Tolosana.—1887.

Gallia.—1829 and all earlier catalogues.

Germania.—1855. 1853. 1851. 1844. 1839–1837. 1834. 1832–1830. 1828 and all earlier catalogues.

Austria.—1887. 1860. 2854. 1852. 1851. 1845–1841.

Belg.—1884. 1865. Galiciana.—1862. 1852 and all earlier catalogues.

Aragon.—1887. 1865. Castellana.—1887.

Mexico.—1865–1868. 1856. 1854 and all earlier catalogues.

Hispania.—1857–1851. 1848. 1842. 1839–1835. 1831. 1829 and all earlier catalogues.

Anglia.—1850–1848. 1843. 1839 and all earlier catalogues.

Hibern.—1850–1848, 1846, 1845, 1843 and all earlier catalogues.

Missour.—1859, 1856, 1854, 1763, 1851, 1849. 1844, 1840, 1839, 1836, 1834 and all earlier catalogues.

Zambes.—1884.

Italia.—all except 1885, 1818, 1820, 1827, 1829, 1830, 1831.

Austr. Gal.—1838, 1837, 1834, 1833 and all earlier catalogues.

A new hand-ball alley is being built on the spot where the barn used to stand.

The completion of Father Sabetti's new road and tunnel was duly celebrated in speeches, poetry and music, on his feast day, June 21.

Office of the Letters.—The obituaries of Fr. Prachkensky, Br. Hennen, Fr. Miles, Fr. William F. Clarke and Br. Duncan are in preparation. The sketch of Fr. Bapst and the History of Gonzaga College will be resumed in our next issue. Fr. Nash has suspended "at least for a time" the printing of his "Letters from a Chaplain in the War of 1861."

Colleges of the Society

IN THE UNITED STATES AND CANADA.

PLACE	NAME	PROVINCE	1889–90 STUDENTS	1889–90 GRAD A.B.	1888–89 STUDENTS	1888–89 GRAD A.B.
Baltimore, Md	Loyola College*	Md. N. Y.	109	2	114	...
Boston, Mass.	Boston College*	Md. N. Y.	278	13	278	18
Buffalo, N. Y.	Canisius' College	German	298	1	353	...
Chicago, Ill	St. Ignatius' College*	Missouri	292	5	259	5
Cincinnati, O.	St. Xavier College*	"	407	12	380	4
Cleveland, O.	St. Ignatius' College*	German	142	...	124	...
Denver, Col	Sacred Heart College	Naples	159	4	152	...
Detroit, Mich	Detroit College*	Missouri.	270	6	255	10
Fordham, N. Y.	St. John's College	Md N. Y.	312	15	298	11
Galveston, Texas	St. Mary's Univ.*	N. O. Miss.	100	...	117	...
Georgetown, D. C.	Georgetown College	Md. N. Y.	231	8	220	12
Grand Coteau, La.	St. Charles' College	N. O Miss.	109	2	117	2
Jersey City, N. J.	St. Peter's College*	Md. N. Y.	90	4	108	4
Milwaukee, Wis.	Marquette College*	Missouri	219	8	223	...
Montreal, Can.	College Ste. Marie	Miss. of Can.	385	8	340	3
New York, N. Y.	St. Franc. Xav. Coll*	Md. N. Y.	470	12	423	11
New Orleans, La.	Im. Concept. College*	N. O. Miss.	453	13	395	10
Omaha, Neb.	Creighton College*	Missouri.	219	...	182	...
Philadelphia, Pa.	St. Joseph's College*	Md. N. Y.	84	...	.....	...
St. Boniface, Manitoba.	College of St. Joseph	Miss. of Can.	95	...	115	...
Santa Clara, Cal.	Santa Clara College	Turin	244	...	274	2
San Francisco, Cal.	St. Ignatius' College*	"	602	...	729	...
San José, Cal.	St. Joseph's College*	"	192	...	132	...
Spokane Falls, Wash.	Gonzaga College	"	43	...	35	...
St. Louis, Mo.	St Louis Univ.*	Missouri	441	5	435	4
St. Mary's, Kan.	St. Mary's College	"	245	9	250	4
Spring Hill, Ala.	St. Joseph's College	N. O. Miss.	127	8	119	8
Washington, D. C.	Gonzaga College*	Md. N. Y.	70	...	85	...
Worcester, Mass.	Holy Cross College	Md. N. Y.	233	31	223	20
		Total	6919	159	6735	128

* Day Schools.

Students, total number	1888–89,	6735
" " "	1889–90,	6919
Increase of students,		184
Graduates, A. B.	1888–89,	128
" "	1889–90,	159
Increase of Graduates,		31

Increase of students in N Y. Md.,	128
" " Graduates " "	9

Number of students in our Colleges in the United States and Canada Oct. 1, 1890.

COLLEGES	BOARDERS	DAY SCHOLARS	TOTAL	REMARKS
St. Francis Xavier's, N. Y.	. .	474	474	Exclusively Classical course ; 328 College—146 Preparatory.
St. Ignatius', Cal.	. .	472	472	126 Classical ; 42 English ; 176 Preparatory ; 128 Elementary.
St. Mary's, Montreal	221	220	441	Boarders include 55 half-boarders ; Classical and English course.
Immaculate Conception, N. O.	. .	415	415	Classical and English.
St. Louis University, Missouri	. .	386	386	" "
St. Xavier, Cincinnati	. .	374	374	" "
Canisius College, Buffalo	150	185	335	" "
Boston College, Mass.	. .	315	315	289 Classical ; 26 English course.
Fordham College, N. Y.	243	60	303	212 Classical 51 English ; 40 Preparatory.
Holy Cross College, Worcester	213	57	270	Exclusively Classical.
Detroit College, Mich.	. .	262	262	Classical and English.
St. Ignatius, Chicago	. .	255	255	Exclusively Classical.
St. Mary's, Kansas	200	25	225	Classical and English.
Georgetown College, D. C.	135	68	203	Exclusively Classical.
Santa Clara, Cal.	130	70	200	Classical and English.
Marquette College, Milwaukee	. .	200	200	" "
Creighton College, Omaha	. .	189	189	" "
Sacred Heart College, Denver	120	30	150	" "
Spring Hill College, Ala.	130	. .	130	" "
St. Ignatius' College, Cleveland	. .	125	125	" "
St. Joseph's, Philadelphia	. .	110	110	Exclusively Classical ; (*free* college.)
Loyola College, Baltimore	. .	105	105	" "
St. Peter's College, Jersey City	. .	97	97	" "
San Jose College, Cal.	. .	95	95	Classical and English.
St. Charles, Grand Coteau, La.	90	. .	90	" "
St. Mary's, Galveston, Texas	. .	91	91	" "
St. Boniface, Manitoba	80	. .	80	" "
Gonzaga College, Washington, D. C.	. .	70	70	Exclusively Classical.
Gonzaga, Spokane Falls, Wash.	45	. .	45	Classical and English.
Total	1754	4750	6504	

Ministeria Spiritualia Prov. Marylandiæ Neo-Eboracensis, a die 1ª Jul. 1889 ad diem 1ᵃᵐ Jul. 1890

DOMICILIA	*Baptizati*	*Hæret. Convers.*	*Confess. partic.*	*Confess. gen.*	*Com. extra T.*	*Com. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵃᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Fodus SS. Cordis*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Hospit.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Pueri in schol. paroch.*	*Puell. in schol. paroch.*	*Schol. Domin.*
ALEXANDRIA	80	5	7000	20	200	9946	18	.....	31	207	93	189	.....	109	640	...	...	...	...	.....	2	3	5	2	251	.....	200	95	160	250
BALTIMORE	65	24	63000	214	517	66000	37	1	39	521	141	166	241	138	4100	3	9	13	2	12	2	5	313	326	610	4	770	.....	.....	450
BOHEMIA	9	3	1069	12	21	358	1	.....	14	114	8	.....	.....	118	180	...	...	...	...	.....	...	...	.....	.....	28	.....	.....	.....	.....	42
BOSTON COLLEGE	10	25	96000	820	9895	80000	.....	.....	294	470	300	60	234	258	10257	2	3	1	...	.....	5	4	1028	.....	927	7	1718	.....	.....	1200
" St. Mary's	259	17	88923	485	755	96000	98	.....	326	.....	176	290	270	125	6513	...	...	...	...	5	3	...	.....	.....	1411	7	3600	600	580	175
" Holy Trinity	261	4	24431	303	196	16470	63	.....	68	542	72	121	186	59	1043	...	...	...	...	.....	...	...	20	.....	579	5	3250	230	250	.....
" Islands	24	11	12800	457	10150	.....	2	20	122	69	44	7	3	256	.....	...	3	...	...	.....	...	...	376	274	99	.....	.....	.....	.....	.....
CONEWAGO	95	8	19865	257	7586	13800	27	3	58	148	214	233	87	91	350	...	1	...	...	.....	6	1	7	6	242	5	850	200	239	280
FORDHAM	22	2	22483	926	16312	18410	24	.....	99	165	96	111	75	223	1384	5	7	1	2	.....	3	5	162	.....	434	6	220	60	60	320
FREDERICK	63	17	14052	111	10780	8899	20	.....	52	706	77	.....	86	216	650	...	6	1	...	.....	2	2	19	41	629	6	230	.....	.....	.....
GEORGETOWN COLLEGE	.....	10	10899	173	18130	2100	1	.....	5	79	9	33	60	85	.....	...	4	2	...	.....	...	8	.....	.....	59	3	175	.....	.....	.....
" Holy Trinity	190	11	21600	67	179	22300	30	6	65	114	70	400	160	73	750	...	...	...	...	.....	6	...	.....	.....	320	2	896	310	328	638
JERSEY CITY	327	6	60880	868	644	38451	89	.....	196	102	277	264	177	152	4000	...	7	1	...	3	2	4	15	1	855	8	780	400	500	800
KEYSER ISLAND, Manresa	.....	.....	1400	25	.....	400	.....	.....	.....	12	1	.....	12	6	.....	...	...	...	30	.....	...	1	.....	.....	.....	.....	.....	.....	.....	.....
" Missionaries	46	52	93306	15590	31	.....	16	40	96	464	805	982	1133	739	.....	2	6	...	...	105	...	...	14	1	28	.....	.....	.....	.....	.....
LEONARDTOWN	331	20	16878	80	580	16400	73	.....	95	131	102	.....	140	198	15	...	...	...	...	.....	...	...	.....	4	190	7	250	.....	.....	.....
NEW YORK, St. Francis Xavier's	274	56	141355	1315	16700	128341	194	6	358	794	349	376	369	201	.....	3	15	5	...	.....	3	6	222	.....	1265	10	.....	.....	.....	.....
" St. Lawrence's	251	14	82290	912	75459	59700	68	5	238	239	209	.....	390	118	1500	...	5	3	1	2	6	4	261	1	819	13	1330	219	225	650
" Islands	567	100	33174	1280	8223	13700	1	7	1537	402	188	11	215	332	350	...	...	...	...	.....	2	...	1464	773	9155	.....	.....	.....	.....	.....
PHILADELPHIA, Gesù	148	59	91552	1285	13313	88022	59	1	229	111	95	.....	20	308	29044	3	2	...	...	5	3	3	251	262	307	2	530	169	210	800
" St. Joseph's	145	35	81427	372	313	45825	35	23	136	130	135	12	41	127	4000	...	4	2	...	.....	2	...	24	12	300	7	3197	165	205	600
PROVIDENCE	174	.....	26931	44	483	24840	50	1	208	124	135	169	148	89	2710	...	...	1	1	.....	3	2	28	.....	1503	4	810	194	386	.....
ST. INIGO'S	102	15	5200	90	400	4000	14	.....	49	50	30	.....	.....	102	.....	...	...	...	...	.....	...	...	.....	.....	200	4	180	.....	.....	.....
ST. THOMAS'S	132	.....	5920	45	428	5585	14	.....	74	148	86	.....	110	105	435	...	...	...	...	.....	1	...	12	5	300	.....	.....	.....	.....	.....
TROY	277	11	52828	338	1341	41530	35	.....	272	35	176	.....	214	125	3700	...	2	...	...	.....	1	3	64	.....	918	6	2470	555	595	500
WASHINGTON	230	20	43200	228	300	40000	59	2	205	250	236	.....	2	303	4241	...	3	1	...	1	2	5	400	.....	520	4	650	145	400	900
WHITEMARSH	66	29	3400	102	3	3900	5	2	21	97	135	224	38	73	180	...	...	...	...	.....	1	2	.....	.....	92	2	218	.....	.....	330
WOODSTOCK	28	6	5569	244	556	2070	5	1	25	227	11	33	17	117	120	...	12	4	...	.....	...	4	.....	4	40	2	44	.....	.....	152
WORCESTER	16	3	17056	1043	502	4050	2	.....	157	91	25	25	78	121	.....	...	4	...	...	2	...	2	21	2	310	2	140	.....	.....	.....
SUMMA	4192	563	1144488	27706	193998	851097	1040	118	5067	6542	4295	3706	4506	4967	76162	18	93	35	36	135	55	64	4706	1714	22391	116	22508	3333	4138	8087